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PIUS IX. AND THE ROMAN PEOPLE.

It is time that we look the position of Pope Pius IX. in Rome full in the face, and prepare ourselves for the inevitable tendencies of the reforms he has introduced in his dominions. Some months ago, we hinted our thoughts of the ultimate issue which affairs must assume in the Pontifical Government through the inevitable operation of the principles of a representative government. From the beginning it has appeared to us impossible, judging by the *ordinary* course of human affairs, that the Pope should retain any supreme power in the Roman States, in conjunction with a real representation of the people, in a really independent House of Commons. The change in the temporal position of the Head of the Church, thus to be brought about, is, indeed, so startling and astonishing, so pregnant with the most momentous results, that we may be pardoned if we have hitherto abstained from any thing more than a few covert hints of our ideas on the tendency of events in Rome. Accustomed as we are to view all things in connexion with the Church as essentially fixed and firm, and only interrupted for a time by the operation of external and accidental violence, the Catholic world is probably little prepared to behold the Vicar of Jesus Christ once more a purely spiritual sovereign, or, what is little more, the mere chief magistrate and obedient instrument of the decrees of the people of the Papal States.

But let us think for a moment whether any other consequence upon the introduction of a constitutional government is practical and possible. Let us put aside all vague and illusive dreams of the spotless piety and Christian zeal of the inhabitants of Rome, and the controlling influence which we are wont to attribute to the presence of the Pontiff over the passions and infirmities of his people, and ask ourselves *what* that government is which Pius IX. has called into being. *Where*, in a word, is the supreme power lodged under a free constitution? The notion that three co-ordinate legislative estates can continue to act together as equals, is the wildest of visionary expectations. One must be the ultimate judge; one must determine, and compel obedience, when the three shall differ. It is so in every representative government upon earth. It has been ever so in England. It is so to this very hour. Either King, or Lords, or Commons, must be recognised as supreme,—as the ultimate court of judgment, beyond which there is no appeal. The whole history of Great Britain, from the signing of Magna Charta till the passing of the Reform Act, is a record of the struggles between the three estates of the kingdom, not for existence, but for supremacy. At Runnymede the aristocracy triumphed, and compelled the Sovereign to obey. When the nobles were prostrate, through the deadly effects of the wars of the Roses, the Tudors triumphed; and Henry the Eighth and Elizabeth put their feet on the necks of both Lords and Commons. Charles the First fell before a power in which the democratic element was most predominant. The Restoration was the result of a mere reaction of passion and feeling throughout the nation, and no constitutional principles whatever were at stake. James the Second fled before an oligarchy; and this oligarchy wielded the sceptre of the empire with tyrant sway till its foundations were sapped by the American war. It ruled, however, in the kingdom till the Reform Act came; and then the principle of democracy, if not the actual democracy of the entire people, triumphed over all its adversaries. From that hour the House of Commons has been supreme in England. It acquired the *right* of supremacy from the moment it acquired the sole power of taxation; but centuries passed before the overwhelming might of that power was made known and felt in all its irresistible energy.

And such must be the march of events in every kingdom in which a House of Commons is set up, with a legal independent existence, and with the right of controlling the revenues of the State. That the Roman people should escape this destiny we believe to be utterly impossible. The King, the Lords, and the Commons of Rome must struggle, and two of the three powers must inevitably give way. The will of the third must be recognised as the supreme arbiter of the nation's destinies, to be resisted, checked, and controlled only in matters of subordinate importance, but to be obeyed and served whensoever it may please it to put forth all the might of its sovereign will. Even now the conflict is going on. Not on any question of fundamental na-

tional interest, but upon a mere passionate fancy for running a tilt against the hated Austrian power, is the Roman House of Deputies preparing to enter into deadly conflict with its Sovereign. Stimulated by the example of foreign races, unmoved by one thought of grateful remembrance to the noble heart which has done so much for its people, already they form schemes for dethroning the Pope, for setting up a ridiculous, self-destroying Republic, and involving their whole kingdom in a wreck of poverty and desolation.

And will they not succeed? Who can stay them? Who can move a finger to assert the equal rights of the Pope or of the Upper House, so long as the assent of the Chamber of Deputies is necessary to the raising the taxes of the State? What becomes of royal authority when the royal exchequer is emptied? Where are the Sovereign's troops, his servants, his ministers? When the money disappears, anarchy seizes upon the miserable people, and they who alone can raise the sinews of war can expect to triumph in the contest. Such is ever the course of things, even when the popular estate restrains itself within the bounds of written law; such was the issue when Catholic emancipation was carried in this country. George the Fourth dared not resist the House of Commons, and the freedom of the Catholics was wrung from the haughtiest monarch in Europe. The House of Lords thus bowed its head obedient before the decree of the people that the Reform Bill should become law. And thus must it be in Rome. Either Pius IX. must be master, or he must be no more than the chief magistrate of the Roman republic, be it called by the name of monarchy or of democracy. No man, indeed, can foretell how long the contest may endure, or on what point the ultimate conquest of one power over the other may be determined. It took six hundred years to bring the question to a final issue in England; it may take generations to do the same in Rome, or it may require only six hundred days. But come it must; either on a question of war, or of taxation, or of the elective franchise, or on the rights of the Church, or on one of the thousand matters on which a difference of opinion will infallibly arise between the Pope and the Deputies, the Sovereign must assert a still absolute power, or he must become no more than Queen Victoria is at this moment in England. Already the Pope has yielded on one point of all but vital import. The Jesuits have fled from Rome, driven by the yells of a popular tyranny. Pius IX. could not save them; it was impossible. The Chamber of Deputies was lord of the land, and the most influential religious order upon earth was banished from the Holy City itself.

But the question then occurs, *Can* the Pope descend to be nothing more than a constitutional monarch? Is it practicable that one in whose hand is the supreme power of a spiritual body extending over the whole world, should, in a temporal capacity, be linked with the follies, the rashness, the ignorance, and the crimes of a body of men, who are as likely to fall into error and sin as any other secular body in existence, without being involved in such a fearful complication of interests and duties as to render it impossible that he should retain his anomalous position? We do not believe that it *is* possible. The head of the Church must be supreme in all things where his authority is recognised at all; he cannot share a divided empire; he cannot be the instrument for executing the wishes of a power which is his master. Even now, where no point of ecclesiastical discipline or rights is involved, on the mere common political question of peace and war, his conscience enters the field, and arms him against the will of a headstrong Ministry and a furious house of representatives. He cannot forget that he is a Christian Bishop; he cannot become a tool, a military commander, obedient to the word of a blood-shedding Government. In his heart he counts it contrary to the law of God that he should make war on Austria on that amount of provocation which she has given; and setting aside all theories of representative and constitutional government, he *must* obey God rather than man.

And tenfold will be the increase of difficulties which will overwhelm him, when the voice of his people cries aloud for such changes in purely spiritual matters as he cannot possibly endure or authorise. In that fierce and deadly struggle between the powers of light and the powers of darkness, for which all things are now preparing, it were a childish fancy to suppose that the secular power in Rome will not be incessantly engaged on the side of darkness and evil, and involve the Pope, if he be still their constitutional Sovereign, in circumstances from which he can only extricate himself by renouncing all connexion with their unholy wills. One or the other must reign absolute; and tremendous as the change must be, and sacred as are the interests involved, we cannot avoid the conviction that, sooner or later, the present Pope, or some one of his successors, will rejoice to abdicate his temporal throne, and to become once more what he was in the days of the first triumphs and sufferings of the Church of God.

What may be the anticipations, the intentions, the hopes and the fears of the present Pontiff, it is not for us to speculate. At what ultimate issue his benevolent and Christian mind may be directing its plans, we cannot tell. We know not how much he has foreseen, or how far he has penetrated into the ultimate tendencies of his own measures. We have only one conviction, that he is a glorious and chosen instrument in the hands of Almighty God for the good of His people, and for shaping the events of the world in conformity with the decrees of His over-ruling Providence. And that he should fulfil this heavenly task without his own personal sufferings can never be. The brighter the blessing he brings to man, the more bitter the pangs that his own heart must endure. Suffering is the law of victory, and they who are nearest their Divine Lord in conferring benefits on their fellow-creatures, must come nearest to Him also in the pains that rack their secret souls. That the career of Pius IX. was to be one of peaceful triumph, of ovations, and garlands, and gentle ever-popular reforms, may have been the dream of many a well-meaning Christian throughout his spiritual realms. But that he who is the chief soldier of the Cross should thus exchange the law of the Cross for the laws of this world's fancies, was not for a moment to be anticipated. The triple mitre that was placed upon his brow when he was crowned Sovereign of the people of Christ, was lined not with ermine, but with secret thorns. All that we know is, that whatever he be called to endure, and whatever be his destinies as a temporal prince, we may rest in peace in the assurance that the Church, in true spiritual prosperity, will flourish more and more under his rule, and that he will be more mighty as the ruler of tens of millions of devoted Christians than of a few thousands of the proud, ungrateful, ungodly inhabitants of Rome.

THE ROMAN CRISIS.

[From our own Correspondent.]

Rome, July 24, 1848.

THE critical state of affairs here still continues, and with even less prospect than ever (as far as one can see) of a speedy final catastrophe. The dismissal of a portion of

the labourers on the *beneficenza* works, in order to drive them into the army, went off quietly enough. I don't know how the men were persuaded to be conformable to the will of the Ministry, but the whole body were shut up in the *cortile* of the Belvedere in the Vatican at an early hour on Saturday, and before Sunday evening two hundred of them were enrolled in the Pontifical troops. Many persons had been apprehensive of a riot on that day, and the public alarm was increased by hearing of the murder of one of the Carabinieri the previous evening at Frattocchie, a spot at the foot of the Albano hill, just where the road branches off to Porto d'Anzio, known to the classical tourist as the scene of Clodius' murder by Milo. A set of bandits had been levying contributions from all the poor *carrettieri* returning from Rome with the price of their wine, and from all foot-passengers; and this was one of the policemen who had been sent in quest of them. Unfortunately, so many of the Carabinieri are gone to the war, that they can scarcely spare any large number to go and apprehend these men, and the extensive woods of Frascati, l'Ariccia, and the whole neighbourhood, offer an easy means of escape from any small band of pursuers.

However, though the roads in the neighbourhood were unsafe, within the walls all was quiet; the feast of S. Camillo de Lellis was celebrated in the usual way; in short, every thing remained quite *al solito*, until the incessant vociferations of the *sansculottes* disturbed the tranquillity of the streets at a very early hour on Wednesday. This race of beings, unknown in Rome till within the last twelvemonth, now plays a most important part in the political life of the Eternal City; they ply their trade most perseveringly from morning to night, and the printers manage to keep them abundantly supplied with materials of some sort or other to satisfy the public appetite for news. Since I wrote last we have had half-a-dozen new journals, *Il Diavoletto*, *La Befana*, *Lo Scontento*, *Cicerone*, &c. &c., besides a host of fugitive sheets with taking titles, such as *Come finirà? Non ne posso più!* and the like. On this occasion their ware consisted in *la Protesta di Pio Nono contro l'Imperatore di Austria*, which was to be seen in every body's hands before midday, and was the first announcement to the public in general that the Austrians had occupied Ferrara. It was said that the Ministers had been with the Pope nearly all night, before they could persuade him to authorise the Cardinal Secretary of State to publish this document, which is addressed to the members of the diplomatic corps resident in Rome; and it was not difficult to foresee that advantage would be taken of this opportunity to wring from the Holy Father, if possible, some more explicit declaration of hostility against Austria.

Accordingly, soon after twelve o'clock, great crowds of people, Civic Guardsmen and others, went down the Corso in a tumultuous procession to present a petition to the Chamber of Deputies, praying them to declare the country in a state of great danger, such as demanded extraordinary measures of defence, pledging themselves also to assist the Chamber in the execution of any such measures as they might think proper to adopt. The President (who seems to display considerable ability for the fulfilment of his arduous task, of keeping in order a new and inexperienced House of Parliament) was nothing daunted by the noisy assemblage both within and without the House, but ordered the petition to be referred to the standing committee appointed for that department of business. This was an offence against the dignity of the people, who considered that the emergency was extraordinary, and that the usual routine ought to be dispensed with, and all common forms superseded. They demanded, therefore, that their petition should be taken into instant consideration, and began to make a great uproar, clamouring for arms, for a declaration of war, and other energetic measures. Upon this the President pronounced the sitting dissolved, and prepared to leave the House; a few words from one of the Ministers, however, having succeeded in restoring order, the House resumed its sitting, and, after a stormy debate, they voted an address to the Pope, entreating him to form an alliance, offensive and defensive, with the other Italian princes, and to authorise the Government instantly to prepare an army to act against the Austrians. The President and four or five others were deputed to take this address to the Palace; but here they received, in their turn, the same check which they had just given to the people—"their address would be received on the morrow." Meanwhile reports spread through the town that the Civic Guard were about to take possession of the gates of the city, the castle of St. Angelo, and other places, as on the 1st of May; and I suppose something of the sort must really have been in contemplation, for the Governor of the castle (Colonel Stuart) ordered the drawbridge to be raised, and the castle to be put into a state of defence, that it might not suffer a second surprise; the castle-gates still continue to be closed, although the Civics have shewn no disposition to do what was expected. In the evening the Corso presented an uneasy aspect, and the clubs and coffee-houses were unusually crowded; an American Bishop, walking with an Englishman, was publicly insulted, and both he and his companion received some hard blows and harder words before they effected their retreat into a neighbouring shop. It is said that the people had determined not to allow a single ecclesiastic to appear in the Corso that evening, by way of testifying their disapprobation of the Ecclesiastical Government they were under, and which was hindering the fulfilment of their wishes, the declaration of war. I believe the Bishop, who is only just arrived in Rome, wore no chain or other sign of his episcopal dignity, so that he was probably mistaken for an Italian priest. In the night, a few mischievous people amused themselves in some parts of the town by firing guns and breaking windows by explosions of gunpowder, apparently for the mere pleasure of frightening their neighbours, and making them believe that they were being surrounded with barricades and all the other paraphernalia of a revolution.

Thursday brought the Pope's answer to the Deputies and the Deputies' answer to the people. In the first, the Holy Father declares that he had never dreamt of abandoning the defence of his own temporal dominions; that this was an inalienable right of all Sovereigns, which he should follow the example of his predecessors in maintaining to the utmost of his power; at the same time he did not believe it would be necessary to have recourse to arms for this purpose, for news had already arrived that the Austrians had again retired from Ferrara. This was the sum and substance of his formal reply; but afterwards, in some private conversation with the Deputies, he assured them of his intention to prosecute the league between the several Italian Princes, which he had long since begun, as soon as certain obstacles were removed, and certain inadmissible conditions withdrawn; that is to say, the Pope simply declared his intention to abide firmly by his former resolutions, which, under the circumstances, one would hardly have expected to be very satisfactory to the Deputies. It seems otherwise, however; his declaration admitted of a free translation thus: "The Pope authorises the Government to take every necessary measure for the defence of the country, and promises to complete the Italian League as soon as possible;" and when stated in this way, it could give no offence to any body. On the other hand, the Deputies' answer to the people led to a stormy debate: the report of the Committee appointed to examine petitions was read to the House, and consisted of a *ringraziamento* to the people for their zeal for the public safety and generous offer of assistance, but that the Chamber was not of opinion that the country was in any real danger, or that the exigencies of the times required any extraordinary measures. Of this report the first clause was carried unanimously; but the second met with very vigorous opposition, and finally was rejected: it was voted, on the contrary, that the country is in danger, and does require extraordinary remedies; but a second amendment was subsequently carried, that those remedies should be *nelle vie costituzionali*. Afterwards they discussed the formation of a Committee of War, for the purpose of remodelling the army, which is described as having well-nigh become a nonentity; and considerable dissatisfaction was expressed at General Durando's name being proposed on this Committee. Finally, one of the Deputies spoke very severely of the conduct of the

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people on the preceding day, that it was unconstitutional and an attempt to intimidate the Chamber; but this was indignantly denied by the great majority of the members, who seemed to consider that their conduct was worthy of all praise and imitation.

Once more, then, we find ourselves *in statu quo:* there has been a little breeze, but it has done nothing towards clearing the atmosphere; and it seems likely that the *navis reipublicæ Romanæ* may have many a storm to weather before she reaches that haven of peace and prosperity which poets and artists assigned to her at the commencement of Pio Nono's reign.

STATE OF AFFAIRS IN NAPLES.

[From our own Correspondent.]

Naples, July 20th, 1848.

TRANQUILLITY continues to reign in this city, externally at least; but it seems rather that which precedes, than that which follows, a tempest. The business of the Chambers has been hitherto little more than preparatory, such as the nomination of public functionaries, &c.; and the required number of Peers having never been present (from the indolence or disaffection of the majority among their body), the acts of the present session cannot be other than imperfect. Fifty was the maximum originally determined for the Chamber of Peers, and its components had all been nominated by a decree of the 13th May; but on the 26th June were created twenty-eight, and on the 1st July, twenty-one more; the ministers in power being all amongst those elevated to the peerage. The liberal press continues constantly to argue against the institution of a Chamber of Peers, asserting, in rather a *tranchante* manner, that the immediate representatives of the people should alone stand between them and the Sovereign; and that there can be no tranquillity, no guarantee for just government, if another, still less an aristocratic body, be allowed to intervene. One trait is remarkable in the arguments so diffusely put forward on this subject—they all rest on the assumption that the common enemy of the people is the King, whose power every possible means must be taken to limit, whose intentions never can or ought to be trusted.

The re-establishment of the National Guard is most anxiously desired, and has been one of the chief questions hitherto discussed by the Deputies. The Constitution guarantees the existence of that body; and its suppression, after the massacre of the 15th May, has contributed more than almost any thing else to the unpopularity of the King. The deep sense of wrong which animates those who may be called the Young Neapolitans, is hardly to be described; and I have heard it expressed in a manner that might excite horror, though not surprise, when the nature of the provocation is considered. Many of these young men have bound themselves, like the Guerilla warriors of Spain, by a solemn vow of vengeance against the Swiss troops, should the day arrive for power to be in their hands. An apology for the conduct of these troops on the 15th May has been drawn up and signed by four of their officers in Naples, to be presented to the Helvetic Diet, which demanded satisfaction in regard to an affair that has brought disgrace, in Italy at least, on the Swiss name. I have been assured, by a German who had seen this document in MS., that it was fully exculpatory.

A party of the lazzaroni, it is said, begins to espouse the cause of the liberals, feeling too severely the consequences of the hatred drawn upon them, from all respectable classes, by their participation in the sack of the principal street in Naples on the 15th May. A new danger thus threatens the throne of Ferdinand, who was justly reminded by the French Admiral, in an audience shortly after that occasion, "*Vous êtes le roi des lazzaroni.*" His Majesty continues still a prisoner in his palace; and one may judge of the timidity of this conscience-stricken Government from the fact, that about twenty convicts, now in the prisons of Naples under sentence of death, have been reprieved solely from the fear of exciting the people dangerously by the spectacle of execution.

The liberty of the press is only nominal here, and the suppression or suspension of journals occurs frequently, accompanied with the arrest and arbitrary imprisonment of the directors. One of the Deputies the other day demanded the removal of these abuses from the Minister of Finance, who evasively answered that he was not informed of any such facts. The *Corriere Calabrese* was suppressed for giving too exact notices of the state of the war in the southern provinces; also the *Parlamento*, for mentioning in a tone of approval the election of the Duke of Genoa as King of Sicily.

Several of the leaders of the insurrection in Calabria were brought prisoners into Naples a few days ago, and lodged in the Castle of S. Elmo. Their fate is involved in mystery; it is said that a number have been shot without form of trial, and another darker fate is said by one report to have been assigned them—precipitation into the *pozzi*, a horrible remnant of old atrocities still to be found within the walls of S. Elmo, namely, a deep and narrow cell, the sides of which are set with sharp knives, into which the victim is slowly let down by cords. Several troops of the line and the Royal Guard left Naples for Calabria on the 12th. It is generally said that the insurgents in those provinces are submitting, and that their leaders have been bribed by the gold of the King, but the real state of things is most difficult to ascertain.

THE REVIVAL OF ROOD-SCREENS.

[Concluded from p. 297.]

IV. I HAVE already stated my conviction, that on all artistico-theological grounds the revival of the mediæval rood-screens is inopportune and undesirable; but the most important point of the question yet remains to be stated and urged. I have called it the purely liturgical view of the subject, because it scarcely touches upon any points except the recognised and universal spirit of the Church in her public worship and in her attitude towards the world in the various stages of her history. The conclusion I bring forward may be impugned, either by proving that I am historically wrong in stating that the practice and spirit of the Church has been and is what I conceive it to be, or by shewing that the use of the screen really assists rather than interferes with the due development of that practice and spirit in our own days. This is unquestionably the one grand ground on which we should all be content to rest the question, to the exclusion of every architectural or æsthetic prejudice or feeling.

Every ecclesiastical student is aware that the "Discipline of the Secret" formed an important element in the customs and rules of the earliest Christians. The elementary laws of nature and of grace upon which this discipline was founded, are referred to in many and many a passage of holy Scripture, both in the Old and New Testaments; and for a certain period the Christian Church acted rigorously and universally upon the principle to which I allude. Both in unfolding the mysteries of the faith to the catechumens and to the weak believer, and in concealing many of the most awful and glorious articles of her creed from the unbelieving world, she consulted this system, which had been impressed upon her both by her divine Lord and by his Apostles themselves.

In a peculiar manner this "discipline of the secret" was held to be applicable to the doctrine of the holy Eucharist, and to the celebration of the Eucharistic Sacrifice. Both in the writings of the Fathers, and in the records we possess of the ancient liturgical regulations, we discern irrefragable proofs of the importance which was attached to this principle, and of the anxious care with which *reverence* in the approach of man towards his God, whether as revealed in a doctrine, or as sacramentally present, was inculcated and enforced.

It is undeniable, however, that this system was not maintained for any very considerable period. The doubts and ignorance of Christians, the perversions and misrepresentations of heretics, and the attacks of those who did not even own the name of Christ, necessitated a bold and open statement of those holy doctrines which had been hitherto guarded with such scrupulous jealousy; and in the Apology of Justin Martyr, and many a subsequent treatise, we find the veil gradually

withdrawn, and the whole world summoned to look into the truths of the Gospel, and to see for itself whether it was not all-pure, all-holy, all-wise, and manifestly the work of the Almighty Creator of the heavens and earth. In connexion with this change, though it is difficult to trace the various rubrical alterations by which the Eucharistic office was brought precisely into its present form, certain regulations which were in force for the concealment of the celebrating priest by means of veils or curtains, together with the use of the curtains of the chancel itself, gradually gave place to the rules and accompaniments of the liturgies now in use throughout the entire Catholic Church. The last relic of these venerable customs was the rood-screen of the mediæval churches, which, with the addition of the rood above it, gained such general acceptance among our Christian forefathers.

In the last two and three hundred years, however, new religious offices have been by degrees introduced into the Church, which, whatever their origin and the opposition they at first encountered, have, nevertheless, become universal throughout the Catholic world, and may be said to possess more touching charms for the devout Christian mind than any religious function in existence which is not actually a sacrament. We refer, of course, to that which is termed the "Benediction of the Blessed Sacrament," and in France is called the *Salut*, and to that which is termed the "Quarant' ore," or Forty Hours' devotion to the Blessed Sacrament.* If any modifications of ancient worship are characteristic of the religion of our own days, it is these most beautiful and consoling rites. If there is any solemn function to which the Church delights to devote all the means she may possess for adorning her public offices with every token of her love and veneration; if there is any thing which summons at once every pious soul to draw near, and before which the adoring heart bows down in calm and fervent joy and peace, it is these simple yet celestial services. Here, indeed, we find the completion of that wise and prudent, yet bountiful, tenderness, with which the Church has from age to age proceeded in her course, displaying with a holy courage, both to the gazing eye of the world and to the humble adoration of her children, the adorable Presence of that Saviour who is her light and life.

Such, indeed, has been her deep and mysterious wisdom. The more audaciously the Pagan of old has reviled, the more recklessly the unbeliever of later days has scoffed, the more hard of heart and slow to believe have been her own faithful, yet imperfect, sons,— the more determinately has she revealed to all around the depths of her mysteries, the more loudly has she summoned all to come and see what wonders her Lord has wrought for his people. The old "discipline of the secret" has for ages and ages become an impossibility. Holy, admirable, and merciful, as it was when practicable, the time speedily came when it was impossible; and in later times, when divisions, fears, and heresies have abounded tenfold more than before, the crown has been put to the work; and in the institution of this new form of devotion to the Blessed Sacrament the Church has put forth all her treasures of wisdom and love both to comfort and sustain her obedient children, and to win the hearts of those who are without to a consideration of her true doctrines and a recognition of their heavenly origin.

There can be little doubt that the one grand and most fundamental present point of difference between the Catholic Church and those who are not of her fold consists in the mode in which she accepts and they reject the doctrine of the real Presence in the Lord's Supper. Of the true nature and consequences of this doctrine, it is not for us to treat. The pages of a journal are hardly the fit place for any such subject; and it is, moreover, unnecessary for our present purpose. We are only concerned with practical results and the manifestations of hidden principles in the world around us. We repeat, therefore, that the recognition of the doctrine of the real Presence is the one thing which, above all others, is the test of modern Catholicism and its opponent creeds. And in the service of "Benediction" the Church puts forth visibly a proof of the mode in which she herself believes and realises this solemn truth, proclaims to her sons their own unspeakable privileges, and summons mankind to try their own creeds by any such test. The gorgeous altar, glowing with gold and jewelry, and blazing with a hundred lights—the clouds of incense wafted up towards the heavens—the prostrate crowd in silent adoration—the uplifted sacred Host itself, held up on high for the worship of every creature, and to bless the people who were redeemed on Calvary,— is not this the very voice itself of the Bride of Christ proclaiming to the world the profoundest mysteries of her faith, and calling upon her children to look and to worship, where the earliest Christians would have veiled their faces in trembling awe?

Let any man go into one of the churches of Rome itself when the Blessed Sacrament is *exposed* to the veneration of the faithful in a solemn Benediction, or on any one of the solemn days when the Divine Presence in the Eucharist is the especial subject of their contemplations, as in the devotion of the "Forty Hours." Let him see, in the church of the "Gesù," for instance, the consecrated species elevated on high above the altar, approaching almost the very roof of the building, surrounded with a myriad blazing tapers, symbolising both the light of Christ himself and expressing the glowing ardour of the affections of his people, meeting the eye of every creature who enters, and calling upon all to bow down and adore; and then inquire whether this sacred office be not the one, distinctive, visible manifestation of her faith which the Church has sanctioned in modern times, both to make reparation to her Lord for the insults that have been offered to Him, to make glad and to strengthen the hearts of his children amid the scepticism of a doubting age, and to call upon all who are yet unconvinced to "look upon Him whom they have pierced," before that awful hour is come when they shall look in vain upon his unveiled form in the midst of the terrors of judgment. In a word, as the proclamation of the ineffable mysteries of the holy Trinity and the Incarnation was the great deed of the first centuries of the Church, so the proclamation of the mysteries of the Sacramental Presence of the Divinity is the great deed of the Church of later times. The older sceptics impugned the truths which are expounded in the Creed of Athanasius; the modern doubter rejects the wonderful truths of the Eucharistic Sacrifice, which the Church upholds, expounds, and enforces in the "Benediction of the Blessed Sacrament."

In what way, then, can these services be reconciled with the use of the rood-screen? When these screens were in use, as also in the primitive ages, there were no such functions existing in the Church. Cotemporaneously with the introduction of the Forty Hours' Devotion, and its spread throughout Christendom, the old screens have been pulled down and destroyed. Every where the Church has invited her sons to *look* at the celebration of her mysteries, and especially—to use her very word—has *exposed* the Sacred Host to the view and adoration of her congregations. How, then, can such a system be reconciled with the revival of that partition, and its attendant crucifix above? How can the Church possibly consent to suffer the reverent gaze of her children to be forbidden by carved and sculptured oak and stone, when she is bidding them draw near and behold her present Lord? How can the figure of the crucifixion be suffered to stand between the kneeling worshipper and the Divine Victim himself, presented in that sacramental form in which He is daily immolated in an unbloody sacrifice upon his altars? Surely, it must be the strangest of inconsistencies to lift up the consecrated species, either in the hands of the ministering priest, or on a regal throne high above the altar below, and to bid the world come near and adore, while, at the same time, we shut out the heavenly sight with an obstructing erection of wood or stone.

I confess, indeed, that the use of the screen appears to me wholly incompatible with the peculiar characters of the function of "Benediction," and other similar services. Either the one or the other must give way. Whatever were the principles and customs recognised by the Church of the middle ages, it is a fact that our modes of worship are not in all things identical with

* For a complete account of this devotion in Rome, see *Rambler*, vol. i. No. 11, p. 204.

those which then prevailed, while the position of the Church to the world, and the sentiments of the clergy and laity themselves are in certain things (not touching on matters of faith) as dissimilar to those of our ancestors as the times themselves are different. It avails not to complain of present times, even if we feel the most poignant dissatisfaction with the spirit of our own age. It is an utter impossibility to Christianise the world by a rigid opposition to its notions, when those notions are not essentially wrong and false. Life and mankind must be taken as they are; and those who would rule their fellow-creatures, or guide them to their happiness, must be content to meet the age on that ground on which alone its sins and its errors can be combated and overcome.

The Christian Church, indeed, has ever shewn herself endowed with a wondrous power for thus adapting her conduct to the exigencies of the times in which her lot has been cast. She is no stiff, unelastic, rigid creation, like the institutions of man himself, which can but live for a time, while the circumstances which gave them birth continue to exist, and then are crushed and perish before the approach of new principles and new passions; she is no mere collection of literal rules and regulations, of forms and details, of habits, customs, and verbal laws; she is the habitation and the work of a Divine Spirit, which itself being the source of all truth and wisdom, and the inexhaustible fount of all knowledge, pours forth its streams of light and life in exact adaptation to the wants and capacities of the race among whom it sojourns, and though eternally and essentially one and unchanged, adapts its modes of operation to the various ages of mankind, with a supernatural facility and boundless fertility, which to the true believer is the token of Divinity, and to the separatist a cause of fear and amazement. Like the great Apostle, she is all things to all men. She employs the whole world in her service. She takes men and things as they are, and acts upon them in ten thousand different modes, so as best to win them to her obedience. There is nothing too vast, nothing too great, nothing too trivial, to be pressed into her service. She overlooks a multitude of petty distinctions, prejudices, and ignorances, on the part of her opponents and her children, turning, like the bee, all things into fragrant honey for the nourishment of those who look to her for their support. From China to Peru, from the frozen Pole to the burning Equator, she claims all men for her own, and consecrates their tastes, their habits, their traditions, and even their prejudices and infirmities, to the service of God, and the advancement of true religion. While the man of critical taste, of refined imagination, of profound learning, wanders through the world, disapproving, criticising, and astonished at what he sees; she, who is endued with wisdom from above, is every where present, enlightened with a more than human light, and transfiguring all things with a divine and glorious radiance. The institutions and devices of men, the various forms of religion which have sprung from his fertile brain when he has deserted the source of all truth, the political expedients, the social arrangements, the laws of trade and commerce,—all these things are perpetually rising and falling into oblivion, because they cannot change without being destroyed; because they are mere collections of laws, habits, and rules, and not the multiform manifestation of the powers and energies of one indwelling, unchanging spirit. One institution alone survives, amid the fall of empires and the extinction of races. One only has endured for eighteen centuries. One only will stand, while the present century sees all else overthrown.

And hence it is, that the Church has never wedded herself with an indissoluble bond to any one of those material instruments which she has employed in her service. Of all the forms of art, and all the customs and institutions which she has devised for her use, she has bound herself irrevocably to none. One of these may be intrinsically more satisfactory, more useful, more expressive, more beautiful, than others; but her employment of them has been determined by a more enlarged view than that which contemplates the works of man, without considering the nature and infirmities of man himself. In the course of eighteen hundred years she has converted into instruments of edification and devotion every art and science to which the mind of man has given birth. She has worshipped her Lord in the Catacomb, in the consecrated basilica, in the purified heathen temple, in the Lombard church, in the Gothic cathedral, in the classical dome, in the hidden chamber, and in the most vile erection which ever called forth the objurgations of the unrelenting critic. She has stimulated the devotions of her children by the most perfect triumphs of cultivated art, and by the most trumpery productions of the milliner and the stone-mason which ever offended the refined and sensitive. Her prayers have been breathed in the notes of every species of musical composition which ever charmed or tortured the ear of the fastidious listener. She has invariably taken man as she has found him; poor, rich, ignorant, learned, humble, or prejudiced, he has ever had something to offer to her acceptance; and without scanning his offerings with a too searching judgment, she has overlooked his short comings and consecrated his productions, to his own great benefit and to the glory of God.*

And thus only must we expect the Church to act in the revival of whatever was once most cherished in ages now gone by. Because their productions were once in use, and admirably adapted to the purposes of religion, it cannot be assumed that they are necessarily fitted for our own times. They may be, or they may not; and whether or not they are so, must be decided by mature and unprejudiced consideration of the circumstances of the day, and of that peculiar mode of action which the Church is practically adopting at the present hour. The nineteenth century and the thirteenth are not ages identically the same; and that which was the food of the one, may prove a most baneful diet for the other. What would our forefathers of old have said to our attitude alike towards those who differ and towards those who agree with us in all that most concerns our temporal and eternal well-being? Is not all changed, modified, perverted, corrupted, or improved? Can we do otherwise than follow the leading of the *spirit of the Church*, as it has manifested its will in the gradual changes which have been introduced, in such a multitude of details, throughout the entire Christian world? If the Church has practically consented to the destruction of rood-screens, and has introduced throughout her length and breadth a new religious service, which has attracted and enchained the hearts of her children, and which is inconsistent with the revival of certain ancient architectural forms, shall we venture to run counter to the feelings of millions and tens of millions, under a supposition that whatever was right in the middle ages is necessarily right for ourselves? I cannot help believing that any such restoration would prove a revival of a defunct form, without the resuscitation of the former animating spirit; and that the project would

* In saying this, I do not for a moment pretend to allege that there is no intrinsic difference between one style of art and another, as applicable to Christian worship; and that, irrespective of national peculiarities, it is immaterial what be the forms of our churches and the artistic principles of their decorations. I cannot but believe, that for this country at least, a Gothic church is far preferable to an Italian; and that on many grounds we should devote ourselves to the wise employment of the principles of the mediæval architects for the purposes of the Church of the present day. I only protest against that narrow exclusiveness, which treats a question of æstheticism—of *Christian* æstheticism, if we will—as if it were a matter of faith and morals, and claims an infallibility in that one department of human skill, in which it is perhaps most impossible to apply the rules of strict logical argument.

I would also take this opportunity of alluding to a point in the question of the relative merits of Gothic and Roman architecture, which appears not to have been sufficiently brought out, though an eminently practical one. Few persons are aware of the extreme *difficulty* of producing a good architectural composition on the principles of the Greek, Roman, or Italian styles. The system of the classical architecture, and of its modern modifications, is of that peculiar nature that none but rarely-gifted artists can design any thing new without falling into a thousand faults and defects; so that while Europe was once overspread with admirable Gothic buildings, from the cathedral to the small domestic abode, the number of Roman and Italian erections which will bear criticism is extraordinarily small. In England, the whole land was covered with almost perfect structures, sacred and secular, during the thirteenth, fourteenth, and fifteenth centuries; while the study of classical architecture during the last 250 years has not produced a hundred tolerable buildings, public and private, throughout the length and breadth of the island. And thus also, since the revival of Gothic architecture in the last fifteen or twenty years, a remarkable number of churches, schools, and private and public buildings, have been erected, which, if generally far from faultless, are yet a certain proof of the striking comparative facility with which a good Gothic building can be designed by men of no extraordinary genius and learning.

be as injurious to the progress of living Christian art, as it is inexpedient in connexion with the public services of the nineteenth century throughout the whole of the Christian world.

Here, too, I would call attention to the striking change which has taken place in the system adopted by the Church for generations past, in the *mode* in which she invites her children to assist at the celebration of divine service of all kinds; a change which most remarkably falls in with the disuse of the rood-screen. Among the many results of the invention of printing and its boundless influences upon our times, one effect that it has produced is an almost entire revolution in the mode in which a Catholic congregation assists at Mass and at other religious services. We are apt, indeed, to overlook the wonderful difference which exists between our own days and those of our forefathers, in this and similar cases. We forget that in the mediæval times none but the clergy, and a few learned men and women, could read at all. In our conviction of the identity of their faith and essential worship with our own, we too often pass by the singular change which has taken place in the actual routine of devotions with which a Catholic fulfils his part in the celebration of the divine mysteries, and imagine our ancestors filling their noble churches, book in hand, learned in rubrics, skilled in the details of ceremonies, and admiring with reverent and intelligent knowledge the exquisite liturgical perfections of the services which the Church offers to Almighty God. We fancy them joining in the singing of a choir or monastic house, and causing the sacred vaults to re-echo with the chant of Vespers or Compline, sent forth from the hearts of a crowd of fervent worshippers.

Yet how different was the fact. The vast majority of Christians could not read at all; much less were they skilled in the details of a liturgy, and the mystical beauty of a gorgeous ceremonial. What prayers they said, were learned by heart, or were the outpouring of their own private devotion. The knowledge of the actual words and forms of the Mass and other services was confined to the clergy and a few others. The laity could but enter into the general spirit of what they saw, and they had little need of beholding in unobstructed completeness the progress of that worship of which they could not comprehend all the details.

But with the invention of printing and the multiplication of readers, a new method has of necessity been adopted by the spiritual rulers of the Church, and is now more and more eagerly accepted, and indeed called for, by the laity of every congregation. A host of books are daily issuing from the press, carefully instructing the laity in all the *minutiæ* of the eucharistic office, and of every service at which they are invited to assist, and supplying them with means for taking a special part in the celebration of divine service, which was simply impossible in days when all books were in manuscript, and consequently rare, and not one person in twenty could read or write. Whether this new custom be enforced by the Church, or only allowed by her, it matters not; the fact is the same. In almost every country in Europe, not only have prayers and hymns in the vernacular tongue become most extensively prevalent, as an afternoon or evening service, and fostering that peculiar personal co-operation between the priest and the congregation, which is impossible when they are separated by a screen; but in the holy sacrifice of the Mass itself, a desire to watch with reverent eye the progress of the solemn rite, and to make use, so far as is allowable, of the very same words of prayer and praise which are employed by the celebrant at the altar, is cherished among us by innumerable publications of all kinds, and by the encouragements and exhortations of the clergy themselves.

Is not, then, this modern spirit utterly opposed to that which reigned in mediæval times? Whichever be abstractedly the better of the two, is it not an overwhelming necessity that we conform ourselves to the facts amid which we find ourselves providentially placed? Can we act on one principle in one thing, and on another in another? Can we consistently stimulate the desires of a people to see every thing that takes place at the altar, at the very moment that we practically exclude the view by physical obstruction to their sight? Many a priest in England is now yearning to behold his congregation with one voice, as well as one heart, praising God in the chant and the hymn. Can this be generally practicable while the clergy and choir are separated from the people, if not by an absolute wall, yet by a partition which produces the *idea* of separation, and places a formidable hindrance in the way of a union of voices in singing or speaking the praises of God? Doubtless here and there the obstacle *may* be overcome; but is there any reason why the obstacle itself should be raised at all, while at the same time the whole tendency of the customs of the Church runs in a direction counter to its very existence? I am confident that the difficulty which is felt by zealous clergymen in leading their congregations to sing, as they sing in Germany, France, and Italy, will never be generally conquered in churches where rood-screens are erected.

It may possibly be said that all this is a mere unworthy truckling to the unholy spirit of the age; and that, for the sake of *pleasing* the people, we are sacrificing all reverence to Almighty God. Whatever it may appear, however, to some few among us, I would venture to maintain that the spirit of the age is very far from one of peculiar irreverence; but that, on the contrary, there is among all classes, whether Catholic or Protestant, a growing tendency to honour the houses of God, and especially his own adorable sacramental presence, with the genuine homage of the heart. I entreat all who advocate the revival of screens to consider whether what I have said be not the fact, with all who have the slightest knowledge of religion, or the faintest desire to serve God. Every where the tide runs in one direction. The old, godless, reckless, profane irreverence towards sacred things is so utterly cast out, that it has become even contrary to fashion itself. They who *are not* reverent must put on the appearance of reverence. Like Athens of old, England is become earnestly anxious to find out and to honour her unknown God. She would no more violate the sanctuary where He dwells, than she would give up the charter of her political liberties. The screen is not needed, except in those rare and offensive instances, in which ignorance alone is the parent of sin, and men do and say they know not what. It is sufficient for the priest to say to the people, as Almighty God said of old to his approaching prophet, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," and they will stand afar off and bow the head before their present God.

I cannot better conclude these few reflections, which, with all distrust of my own judgment, I have ventured to put forward, than with the picture of a scene in the Holy City itself, which I received while penning the foregoing paragraphs, and which represents one of those manifestations of the spiritual life of the Church, as shewn in the present day, which at once appear to be incompatible with those ideas upon which the revival of rood-screens is based and advocated. It paints the aspect of Christian Rome on the Sunday within the octave of *Corpus Christi*, in the present year.

"It was a bright afternoon in the end of June; the extreme heat of the day had subsided, and a cool, gentle breeze, laden with the perfumes of the neighbouring gardens, now and then visited the face of the traveller. If his eye wandered upwards, it was refreshed by the dark-blue sea of air overhead, into whose immeasurable depths it might plunge, and be satisfied. Every house-top, and tower, and cross in the city was bathed in the warm, golden light of the departing sun, as he descended behind Monte Mario; while, amidst the flood of light, the grey shadows of a thousand projecting angles in the picture gave relief and a resting-place to the eye. All nature was smiling in its gayest summer attire; the leaves wore their freshest green; the flowers their very brightest hues, and gave forth on every side their richest odours. Sweet festival-day!—the traveller would murmur to himself—Sunday within the Octave of Corpus Christi! Surely every thing loveliest to the eye and to the heart becomes thee, in memory of Jesus risen and ascended, and still abiding with us, in the Blessed Sacrament of his love!

"The traveller was wending his way among hundreds of the citizens of Rome to the church of St. John Lateran, to witness one of the most affecting functions in the whole year. Crowds of people on foot and in carriages were pouring along by every road leading to the Cœlian Hill. The church was thronged with worshippers. There was the country peasant, with his wife and his child, gazing in stupid wonder at all that was passing. A band of rustic maidens, in holyday-dress, was kneeling before the altar of the Blessed Madonna, their patroness and their model. And motley groups of friars, and secular clergy, and civic guardsmen, and members of confraternities, with their crosses and banners, made up the scene. As the traveller entered, the choir was chanting the Psalms at Vespers. Around the venerable altar, over which repose precious relics of SS. Peter and Paul, sat an august company of Cardinals and Bishops, the Canons of St. John's, and their numerous assistants. And upon the altar the most holy Sacrament, *Gesù Sagramentato*, as the Italians delight to name it, was exposed to the adoring homage of all faithful souls. Presently, the Psalms and hymn ended, the canticle "Magnificat" was intoned, on whose every line new meaning and beauty are shed by its association with the second birth of our Lord in the Blessed Eucharist. After Vespers followed the office of Compline, whose oft-recurring note is peace. As it proceeded, the numerous confraternities that had been marshalling in the church, began to move in order through the door leading into the Piazza from the north transept, followed by the canons of the cathedral, and the penitentiaries in their sacerdotal vestments. While the last strains of "Salve Regina" were sung, the Cardinal Vicar of Rome, in the absence of the Pope, approached the altar; and, after incensing the Blessed Sacrament on his knees, received it from the assisting deacon, and bore it after the clergy, under the *baldacchino*. Behind him walked the Cardinals and their attendants, and the guard closed the solemn train. But whither all this array? What stately pageant is passing before the eyes of the traveller? It is the annual visit which Jesus, in the venerable Sacrament, pays to the Hospital for poor women near the church of St. John's; He is going thither in state to comfort and to bless them. Wonderful sight! What beauty, what sublimity in the faith that thus finds expression!

"The procession slowly wound its way through the Piazza, among the kneeling multitude, past the Baptistery of Constantine, to the entrance of the Hospital. It thrilled through every Christian heart to see that stately company ascending the steps, and passing into the building, followed by Him whose triumph it was attending. If his delight is to be with the children of men, what joy must it give to his divine heart to visit thus the victims of pain and weakness, to bid them be comforted, and to accept the homage of their tears and of their whispered benedictions. Those angels of charity, the disciples of St. Vincent of Paul, of St. Camillus of Lellis, and other founders of orders for the care of the sick, know no more welcome moment than the one that calls them to smooth the couch of suffering; and what is their tender charity to His whose power is equal to his desire! 'As one whom his mother comforts, will I comfort you,' are his own words; and with God, to will is to perform. Here is the secret of the munificent charity which, from the early days of its infancy, has always distinguished Christianity in its provision for the sick. The world had first to see its incarnate God put forth all his love in the institution of the Blessed Eucharist, and seal it by his bitter death on the cross, before it beheld its poor outcasts cherished and waited upon as his living, suffering members. The charity which now surrounds them has flowed upon them from the Last Supper and from the cross.

"But now He has blessed them; and the procession is moving out at the farther door of the Hospital, and across the Piazza, passing the sculptured obelisk that once graced the Egyptian city of Heliopolis, the On of the book of Genesis, and that witnessed the passage of the children of Jacob from the land of bondage more than three thousand years ago. At length the procession turns the corner of the Lateran Palace, between it and the Santa Scala, and enters the church by the great door. What a scene of surpassing beauty greets the eye of the traveller as he stands on the steps of the church after the solemn pageant has passed within! Beyond the green meadow, immediately in front, stands the church and monastery of Santa Croce, which will always be memorable in the future Christian history of England as the place where the late converts from Anglicanism passed their noviciate in the Institute of S. Philip Neri. Beyond the old walls of Rome, which encircle the Convent gardens, lies outstretched the immense Campagna—a dreary waste, indeed, when viewed closely, but an object not devoid of beauty from a distance, for its undulations and the rich verdure of its pasture. The magnificent range of the Sabine and Latian hills bound the prospect, reaching in a broken, waving line from Monte Soracte on the left to Monte Cave on the extreme right. The rich purple light of evening is lying upon them—for the sun is just setting, and the white-coloured houses of the little towns and villages scattered over them are reflecting his last rays. But, hark! the bells of the Cathedral are ringing for Benediction; the lingering traveller enters to receive the parting blessing. 'O England!' he exclaimed, as he walked homewards, musing as he went, 'would thy sweet rural valleys be less lovely if thou wouldst again invite thy Lord to pass among them, as of old, with all the graceful circumstance and pomp of this time of flowers? Would the institutions of thy great, but ill-directed and unfruitful, charity be less worthy of thy place among the nations if thou wouldst open wide their doors to receive thy heavenly King, on his way to bless those helpless ones whom thou wouldst fain befriend? *Gesù Sagramentato!* may it please Thee to have mercy on England!'" X.

THE ROMAN CATACOMBS.

No. VIII. — *Their Inscriptions (continued).*

I NEED not repeat the explanation which has been already given of the various Pagan inscriptions that have been sometimes found in the Christian Catacombs; there is, however, another class of inscriptions, altogether distinct, yet bearing at first sight a somewhat Pagan character, on which it is necessary to say a few words; I mean, all those which begin with the letters D. M., yet, in their concluding parts, are undeniably Christian. Every one knows that these letters were almost universally affixed to Pagan epitaphs, as a contraction for *Dis Manibus:* can it be, then, that they were used with the same intention in the Christian cemeteries? or, if not, what other signification can be assigned to them? To this it may be answered, that of course it is very possible that they may have been used through mere ignorance or thoughtlessness on the part of the sculptor; who, being accustomed to see them at the beginning of every Pagan epitaph, carelessly copied them upon his own, either not knowing, or not considering, that they belonged to a false and superstitious creed: on the other hand, the letters might stand, with equal propriety, as a contraction for *Deo Maximo;* and since this would not be out of place as an inscription on a Christian gravestone, we should infinitely prefer such an interpretation of them, provided only that it can plead some shew of probability in its behalf. Fabretti contented himself with asserting that this *must* be their real meaning, without attempting to adduce any arguments in his support, excepting, indeed, the somewhat feeble one, that he had found the letters transposed upon one of the stones, thus, M. D., and that there was no instance of such a transposition of the Pagan *Dis Manibus;* whilst, at the same time, he was obliged to acknowledge that in two cases there was in very deed the *importuna usurpatio*, as Mabillon expresses it,* of the obnoxious words themselves at full length. Of course, in these instances (and I do not find that there are more than two), we can only say, that the sculptor must have been very ill-instructed in his religion, or very careless and ignorant in other ways; just as we find in one of the Christian inscriptions in the Lapidarian Gallery the un-Christian words "eternal sleep" applied to death; but in all other cases, I think

* Euseb. Rom. ad Theoph. Gall. p. 17, ed. 2. Paris, 1703.

we may fairly conclude that *Deo Magno* was the real intention of the writer; and for these reasons: first, because in many of the examples quoted by Boldetti, we do not read D. M. only, but D. M. S.; and this additional letter, which cannot easily be explained, when appended to *Dis Manibus*, may well stand for *Sancto*, and be a second title applied to the God of the Christians—an argument which may be urged with the greater force, since we find an epitaph in Arringhi which contains this very title, "*Deo Sancto* $\overline{XP}$. *Uni.*" Again, another epitaph is, "*Herculi innocenti in D.M.* $\overline{XP}$.," and a third begins D. M. $\overline{XP}$. S.; and it is impossible to conceive that the carvers of these inscriptions can have used a heathen form of words in such immediate proximity with the sacred monogram, either in ignorance or inadvertently. Moreover, one of the disputed titles belongs to the year 298; and is it probable that a remnant of Pagan superstition should have lingered in the Church to so late a period? Lastly, we find at the head of another epitaph the letters D. P., and since these certainly represent no heathen formula, they may easily be interpreted as *Deo Potenti*.

I will not pretend to say that these arguments are of overpowering weight against the fact of those two inscriptions which have been already mentioned; nevertheless, I think that they will appear to most minds to be at least probable; *more* probable, perhaps, than that in twenty or thirty instances the early Christians should have commended their departed friends to the care of the *Dii Manes*. Leaving these rare exceptions, therefore, let us proceed to examine the great body of inscriptions, in which, as there is not the slightest suspicion of Pagan admixture, so there is often a clear and positive acknowledgment of some of the most distinctive doctrines of Christianity.

The first characteristic which strikes us when we contemplate the numerous epitaphs of Pagans and Christians, as they stand opposite one another in the Gallery at the Vatican, almost challenging a comparison, is the extreme simplicity of the latter. In many there is nothing more than the bare name of the deceased—Romulus, Marcus, Paulus, Cyprianus, or Digna, Florentia, Benigna, &c.; in others the name is omitted, and some Christian phrase is used in its stead, as "*Servus Dei*," or "*in Deo*;" in others, again, we find the name and the phrase together, as "*Currentio servo Dei*," "*Eusebio homini Dei*," "*Jucundiniane in Deo.*" Sometimes the form is different, as τοπος Φλημονις, "*locus Valentini presbyteri*," "*Depositio* (or *Depossio*) *Setis*," "*Martæ depositum*," "*Dionysi memoria*," "*Theoduli et Projectæ Sepulchrum*," "*domus Amorati*," "*dormitio Elpidis*;" or without a noun, "*Thimothei et sociorum*;" or, "*hic abet sede Leo*," "*hic situs Notatus*," "*servus fidelissimus.*" Most of these forms of speech savour strongly of the religion of those who used them: thus, although instances may be found of "*locus*" inscribed upon heathen monuments, yet it is always in a different sense; in the mouth of a Pagan it did not denote the last resting-place of his departed friend, the spot where his bones were laid, but the room occupied by his monument;* *monumenti* was either expressed or understood; and it was a mere declaration of a right of property over that particular portion of the soil occupied by the monument, just as the measurements *in fronte* and *in agro* were often recorded with the same intention. *Depositum*, too, and every other form of that word, of which there are innumerable examples in the Catacombs, is peculiarly Christian; indeed, in its strict classical signification, as something entrusted for a while to another to be reclaimed at some future time,† how could the Pagans use it, who never dreamed of the resurrection of the body? on the other hand, how exactly it expressed the hope and faith of the Christian, who knew that hereafter "the sea was to give up the dead that were in it, and death and hell to give up the dead that were in them, that they might be judged, every one according to their works."‡ Again, *memoria* brings before us the charity of the Church, whereby she reverses the cold, heartless proverb of the world, not suffering the dead to be out of mind because they are out of sight, but rather on that very account cherishing them the more closely in all her thoughts and prayers.* Lastly, *domus* reminds us of that text in Ecclesiastes (xii. 5) wherein it is said that "man goeth to the *house* of his eternity," "*domum æternitatis suæ*;" (the very phrase, "*domus eternalis*," may be seen on an inscription in the Lapidarian Gallery;) and *dormitio* brings to mind the words of another, of authority far higher than that of the Preacher, who said, concerning the daughter of Jairus, ruler of the synagogue, "The maid is not dead, but sleepeth;" and whose apostles, guided by his Holy Spirit, forbid us to be "sorrowful as others who have no hope concerning them that are asleep."†

The next class of inscriptions which I shall mention differs from the former only by the addition of affectionate or commendatory epithets; and here, too, the same characteristic simplicity is very observable. The title which recurs most frequently, perhaps, is "*benemerenti*;" and it is found upon Pagan epitaphs quite as commonly as upon Christian; moreover, it is not confined to those persons to whom alone we might have thought it applicable, for I have seen it used even of a child that was only four years old. "*Bonæ memoriæ*," too, which Mabillon‡ says is an exclusively Christian phrase, appears to have been used in the same indiscriminate manner. Another endearing title, which occurs very constantly, especially on the graves of the young, is "*dulcis anima*," or "*dulcissima*," "*melle dulcior*," or "*meleïen*" (for *mellita*). In addition to this, sweetness of disposition, goodness and innocence are often mentioned: *e.g.* "*bono et innocenti filio*;" "*anima simplex, innocentissima, dulcissima*;" "*Innocentius Innocentio filio pro innocentiâ suâ benemerenti.*" Laurentius, a boy of fifteen, is spoken of as "*innox anima, agnus sine maculâ*;" and Filippus, whose age is not mentioned, is "*infans fidelis.*" To these qualities another is sometimes added, which we should have less expected, especially in the case of such very young persons as those to whom we find it actually applied, viz. the quality of wisdom: "*Anima dulcis, innoca, sapiens et pulchra.*" "*Domino*§ *filio innocentissimo et dulcissimo, bono, sapienti Pelagio parentes breves*;" yet Pelagius was only six years old;‖ another, named Marcian, only lived four years, four months, and two days,¶ and died A.D. 335; yet he, too, is said to be "*miræ innocentiæ ac sapientiæ.*" Of older persons, or at least of those who were married, the inscriptions were somewhat different; as, for example, "*conjugi incomparabili, bonæ et castæ*," "*rari exempli feminæ*," "*cojugi carissimæ benemerenti*;" and by far the larger number which belong to this class have reference to one and the same subject, union, peace, and love; their language is almost universally the same, viz. that they had lived together for so many years, "*caritate sine aliquâ querelâ*," "*sine ullâ discordiâ*," "*sine ullâ culpâ*," "*sine omni lesione*," "*sine ullâ animi mei lesione*," or "*cum bonâ concordiâ in Chr.*" In one case this is testified by a son concerning his parents, but more commonly it is the testimony of the surviving partner to the virtues of the deceased.

One of these inscriptions, set up by a husband to the memory of his wife, ends with these words, "*cum dolore meo insculpi jussi*;" and brief and simple as is this expression of regret, it is more than is commonly to be found on the grave-stones of these subterranean cemeteries. "*Contra votum*," indeed, may be read in fifteen or twenty epitaphs of children, who had been buried by their parents; occasionally, perhaps, on some inscription put up by a disconsolate widow or widower, and once, I think, by a sorrowful brother; but nowhere do

* Museum Veronense S. Maffei, p. 120.

† "Reddenda, neque semper deposita."—*Cic. de Of.* 3. 23.

‡ Apocal. xx. 13.

* The word passed into common use as equivalent to a tomb. See in St. Aug. de Civ. Dei, "Memoriam sancti Stephani."

† 1 Thess. iv. 12.

‡ Euseb. Rom. p. 25.

§ There are two or three other instances of the title "*Dominus*" given to children in these Christian inscriptions; and Fabretti mentions one example of the same from a heathen monument: also we have "*Dominæ* meæ conjugi," &c.

‖ Gruter. ex Off. Commeliniană, p. 1057.

¶ I ought to have noticed in my last letter, that when the age is mentioned with less distinctness, the words *plus minus* are commonly added, or πλειν ἐλαττον in the Greek inscriptions; and sometimes contracted, P. M. Fabretti gives instances of the same phrase used in Pagan inscriptions, B.C. 42.

we see any violent exclamations of grief, any undisguised murmurings, or open rebellion, against God's will, such as abound among the Pagan monuments on the right-hand side of the Lapidarian Gallery. Once, on the contrary, we have an express recognition of God's will, and an implied resignation to its decrees; "*Damalis hic, sic V.D.*" (*vult Deus*); and, among the thousands of Christian inscriptions which I have examined, only two instances occur to me in which the writer makes any profession of his own unhappiness as the consequence of the bereavement he had sustained: the one, "*Domitianus infelix et miser post obitum tuum vivo;*" the other, "*Diogeniæ filiæ bonæ, quæ vixit annos* VI., *menses* X., *Diogenes pater infelix.*" This is an important and obvious distinction between the inscriptions in the Catacombs and any collection that could be made of more modern epitaphs. Another and not less obvious distinction may be found in the almost total absence of any reference to the family of the deceased, or indeed to any domestic circumstances whatever. A few exceptions only can be named; such as those in which the number of children is mentioned, "*abet filios duo,*" &c., or the number of elder brothers and sisters, "*Galla Anobii, nata ei quarta;*" and another, which records that the deceased died in childbirth, or, as it is expressed, "she brought forth a son, whose face she never saw;" and a fourth and last, which may be seen in the Lapidarian Gallery, wherein a husband, who had lost his wife after they had been married two years, and when she was only sixteen, expresses his regret that he had not been able to live with her more than six months, "*propter causas peregrinationis;*" and he adds, that he had always been most devoted to her, and that none else ever so loved each other. One of these instances belongs to the year 395, and I suspect that if we could ascertain the truth, we should find that none of them can boast of much greater antiquity; for, as a general rule, we may confidently affirm, that epitaphs made up of long and elaborate sentences, or containing studied eulogiums of the deceased, or any thing more than the bare record of his death, together with a prayer for his well-being, or an appeal for his intercession, may be safely referred to an age subsequent to the establishment of Christianity: thus, the inscription in honour of the martyr Alexander, quoted in a former letter, must have been of later date than the martyrdom itself; the same may be said of the following, "*Tempore Adriani Imperatoris Marius adolescens, dux militum, qui satis vixit, dum vitam pro* CHO *cum sanguine consunsit; in pace tandem quievit. Benemerentes cum lacrimis* et metu *posuerunt. I. D. VI.*" It is necessary to observe, however, that the words which I have put in roman seem to shew clearly that this monument belongs to a time of actual persecution, and therefore is not so modern as from its style we might have been disposed to conjecture. The following, too, which is to be seen in Marini's collection, would have been referred to the fourth century by any one who is at all conversant with the subject, even had the consular names been wanting, which enable us to fix it with accuracy to the year 381. "*Infantia ætas, virginitatis integritas, morum grabtas* (*gravitas*), *fidei et reverentiæ disciplina, hic sita Rufina jacet, quæ vixit annis* XXI. *Fysagrio et Eucerio cc. ss.:*" and another, in the Lapidarian Gallery, in which the deceased is styled "a lover of the poor," and his wife, who put up the monument, appends the same title to her own name, belongs to the year 341. There is yet one more, whose age is uncertain, but which we may certainly conclude to be not very ancient, in which a person is described as having been "full of all graces, faithful in Christ, keeping his commandments, and very devout to the martyrs" (*martyrum obsequiis devota*); "I have finished," the epitaph continues, "the life of this false world; I have now paid to the Lord the debt common to all;" the common debt of nature.

This long periphrasis, as a synonym for death, is of itself evidence of a later age; in more ancient inscriptions we find "*reddidi*" alone, which of course can only be understood as part of the same construction. "*Redditus,*" which we sometimes meet with, seems rather intended as the expression of another idea, viz. the curse pronounced upon Adam, "Dust thou art, and into dust thou shalt return." Many other phrases also were in common use, but none of them appear to require any particular explanation; such as "*recessit,*" "*recessit de corpore,*" "*recessit in somno pacis,* "*de seculo recessit,*" "*exit de seculo,*" "*exiit et manet in pace,*" "*est receptus in pace,*" "*decessit in pace,*" "*accepit requiem in Deo,*" "*requiescit in somno pacis,*" "*in pace Domini dormit,*"* &c. &c. The following, I believe, are solitary examples: "*Placidus tandem in cœlo quiescit,*" and "*acceptus apud Deum,*" on such and such a day; nor am I aware of a second instance of the beautiful expression, "*arcessitus ab angelis,*" which we find on an epitaph *dulcissimo filio*, aged only four years. N.

THE BIBLE MADE EASY.

The veneration due, and elsewhere paid, to the holy Scriptures has, in our own country, come to a very odd development. The Bible has been before now loved, quoted with reverence, or abused and mocked by the profane. The world has had commentaries upon it, and has groaned at the labours of gentlemen who would be thought philosophers. But it could hardly have been supposed, previous to experience, that "friends of religion," and "believers," and "advocates of scriptural truth," and other similar denominations, should have lived to see their labours rewarded by the free use of the Bible as a popular quotation-book. Yet no one can take up a newspaper of the usual kind without finding passages of Scripture brought in, with more or less appositeness, to illustrate the concerns of stocks, or railways, or any other matter in hand. Should the British and Foreign Bible Society succeed in transplanting to all the nations which have the benefit of its accurate translations the temper of mind and thought with which its distributions are received in these countries, there can be no reasonable doubt that in progress of time the Bible will become, to a very numerous part of the inhabitants of the earth, an established fund for quotation and *bon mots*. Parallels will be habitually run between the various customs, habits, virtues, follies, eccentricities, dealings of all nations, and the events and sentiments narrated in the sacred writings; and, in a word, the Bible will be "brought home" in a way which even the "Pilgrim Fathers" could not have hoped in their wildest moments.

Our thoughts have been brought back to this channel by coming upon a few newspaper-slips, which we have laid by from time to time, as illustrative of the remarkable tendency of modern biblical exertions, which we now beg to lay before our readers.

In a leading article of the *Times*, written in anticipation of the dreadful Irish famine, which actually ensued, is the following paragraph. The inverted commas, marking quotation, are not ours, but appear in the original document.

"We insisted that a nation in which millions, to quote a piece of schoolboy vulgarity, 'rejoiced in potatoes,' was always on the eve of a famine. The fact was now proved. 'The bruised reed,' which poverty had exchanged for 'the staff of life,' was now 'piercing the hand.'"

This exhibits the Bible as used by the editor of the first newspaper of this country. A correspondent in the same paper, on September 2, speaking of the failure of the potato crop in Ireland, says, "*In the mean time there is 'balm in Gilead.'* Rotten potatoes make excellent bacon." This gentleman signs himself "A. B." Perhaps he may represent some gatherer of provincial intelligence.

Lord Morpeth is publicly known for his excessive *bonhomie* in speaking. At "the great Free-trade Festival at Sheffield," he is related to have said, with regard to free-trade principles: "And fate whispers that we are beginning to instil these principles *into the hitherto closed ears of* Germany and the Rhine. *Our charmer 'charms too wisely'* for parties to stop their ears." Now we may not unfairly take this noble and very winning speaker, full of promise, and life, and religious animation, as a sample of the gentlemen and noblemen who sympathise with his views, cereal and

* The following is worth preserving, as a curious specimen of orthography: "*Aurelia durmat en pakai*" (*dormit in pace*).

serious. Should our view be a just one, how widespread must this gift, or at least appreciation, of scriptural adaptation be!

But other spheres are not without their stars. See here with what perfect ease and grace "the gospel before the age" is exhibited in advertisements taken also from the *Times:*

"*Seek and you shall find* a good business in the general line, with a large beer-trade and brewery attached, in a first-rate market town in Essex, 30 minutes' ride from London. Has been in the present proprietor's family 50 years, who is now retiring from business."

"Roast your coffee every day.—He who shall say he loves a good cup of coffee, and does not buy Orpwood's domestic patent self-acting coffee-roaster, *the truth is not in him.*"

St. Matthew, in reporting the divine Sermon on the Mount, and St. John, in enforcing a great doctrine of Christian morality, had probably no prescience of the versatility of a Bible-reading and circulating age. They might even have questioned the soundness of such adaptations. But we have outlived this. We have discovered that all the early, and most of the modern, ages knew nothing—especially nothing of the Bible; and we are bent on shewing that *we* do. Hence these open testifyings. With such evidence in favour of our proficiency, we need not, of course, have any fear of the most pungently diverting blasphemy from the enemies of religion, but may give them triumphantly joke for joke, verse for verse, and cap with them from Genesis to the book of the Revelation, taking care, of course, to make no use of "the Apocrypha." P.

Reviews.

The People's Library of Imaginative Literature; with many Engravings. 1. *Sintram.* 2. *Undine.* 3. *The Shadowless Man.* 4. *Aslauga's Knight.* 5. *The Unknown Patient.* 6. *The Eagle and the Lion.* London, J. Burns.

A NEW and cheaper edition of the shorter romances of Fouqué and other celebrated writers of modern Germany; so cheap, indeed, that in comparison with the prices of old times, the hero of one of those most wondrous "Tales of Wonder" might have employed it to outwit his fiendish persecutor, and defied him to produce a "cheaper than the cheapest."

Fouqué's works are now too well known in this country to need any description of their character and merits. For richness of imagination, purity of feeling, loftiness of sentiment, and all that is noble and generous and chivalrous in manly virtue, these beautiful fictions stand unrivalled. Not, strictly speaking, allegorical—except so far as every production of the poetic genius is expressive of deep and hidden truths—at least, not intentionally so in their general details, they are of an eminently ideal order, and abound in spiritual meanings and mystical depths. Indeed, such is the harmony and completeness with which the idea embodied in these exquisite compositions is carried out, as well in the general imagery as in the several characters and incidents of the story, that a consistent and elaborate allegory has, ere now, been drawn from certain of them by ingenious minds, even when the author had not directly designed the application. Fouqué himself admitted thus far the allegorical nature of his writings, although disclaiming any allegorical intention, in the case of his romance of *The Magic Ring*, of which a friendly critic had attempted to give the mystical interpretation.

"The critic," he observes, "has erred in his view, that the poet was self-conscious of laying as its *foundation* a designed allegory. Ingeniously, however, and from his standing-point, as if inspired, has the critic interpreted the imagery; and the poet cheerfully acknowledges, that such also might in part lie within his vision, although till then in nowise, even to himself, had it arisen through the medium of the understanding. Similar phenomena often present themselves in poetic works, on account of the mysterious richness of the gift, whereby the gifted one has much more imparted than he can evolve with his own intellectual power, if not excited thereto by some bright hint from another quarter."

From this fact alone it may be judged that Fouqué's romances are not intended solely for the young, and that they are not to be ranked among works of a merely entertaining order. There is a method in their wildness and caprice, excessive as it is at times, and a deep instructive philosophy lying under the grotesquest creations of the author's fancy, which occupies and satisfies the intellect while enchanting the imagination. Still it is to the young—we do not mean children, though these will be delighted and impressed by them more perhaps than by many tales intended for their amusement—that these fictions will afford the richest treat, and, at the same time, as we think, most profitable reading for their hours of recreation. The one great particular in which Fouqué is distinguished from other novelists, is the tendency which his writings have to foster and deepen a belief in the invisible, in the spiritual powers of nature, and the presence and influence of supernatural beings, the inward transforming effects of good and evil, the efficacy of intercessory prayer, the mighty operations of sacramental grace. We scarcely know another imaginative writer who, without having any directly religious aim, or intending apparently to inculcate any particular theological truth, is so unaffectedly religious, and so truly Catholic in his whole tone and spirit. His characters and situations are as admirable for the winning grace and purity in which they are conceived, as his descriptions of romantic adventure and knightly feats of arms, or of the illusions of magic and the terrific or fantastic exploits of sorcerers and enchantresses, are remarkable for their originality and brilliancy. We have always been struck with his representations of demoniac natures—representations sanctioned by the highest authority—malicious, wayward, boastful, weak, and withal so soulless and so foolish, that their most intricate plots and subtlest wiles are outwitted and defeated by the guileless simplicity and generous self-devotion of those whose virtues provoke their violence, or whose misfortunes encourage their assaults. There is an indescribable charm too, in the tender affectionateness and childlike innocence of heart with which his noblest heroes are invested; in the sudden impetuous freaks of courage they display, or the gay laughing sallies in which they indulge one with another, and the strange odd thoughts and fancies to which they give utterance, as from the natural exuberance of a youthful spirit, at the same time that a melancholy hue of sadness is thrown over the picture, which powerfully affects the mind and stirs its deepest feelings. Many of the scenes also, taken simply by themselves, and for their individual effect, are full of a grand and awful beauty.

We welcome these productions with a peculiar pleasure after so great a dearth as till lately prevailed of every thing in the way of fiction which was not of a merely subjective order, and which could not therefore exercise a healthful or ennobling influence. The food which it had become the fashion to supply for the entertainment of youth, consisted mainly of the romantic or the ludicrous in modern life; such scenes and delineations, even when containing much of touching incident and practical truth—for we are not speaking of works of an immoral tendency—left an important part of the mind unprovided for and ungratified, and in the absence of any thing which could carry it out of itself, and the *entourage* of present tangible things, were calculated, even by their exclusive redundancy, to cramp its powers or to give an undue and disproportioned impulse to the less spiritual faculties. Whoever has observed the minds of children must have noticed that, when not turned from its natural bent, the childish imagination seeks a wider field than the events of the world around them; and who will venture to say that this instinct is not a true one, and that we do not debar them from the proper and nutritious food of their youthful nature, when we discourage and even check their excursions into the regions of the pure ideal? We believe, however, that this is now a recognised truth among those who cater for the childish taste, and we rejoice to see it explicitly acted upon in the reproduction of the long-banished stories of fairies, giants, and ogres, which have made their re-appearance in gay attire on the bookshelves of our juvenile libraries. What these humbler productions do for children,

such works as Fouqué's perform for the young, and for that part of the mind even of the old which may be said to remain ever young, the imagination, when requiring, as it occasionally does, some unusually fresh and invigorating flight.

The most famous and, as it will ever be considered, the most original and singularly beautiful of all Fouqué's romances, *Undine*, has long been known to English readers from various translations, but we will venture to say, that the one now published in so cheap a shape will bear away the palm for the accuracy and elegance with which the original German is rendered. Of this extraordinary work Coleridge declared, that it "had presented to his imagination an absolutely new idea;" Scott also pronounced it "ravishing," and added, "the suffering of the heroine is a real one, though it be the suffering of a fantastic being." Of the truth of this remark we can ourselves bear witness; for reading it the other day for about the twentieth time, we were surprised at the power it yet possessed of moving the feelings, strange and unearthly as are the circumstances of the tale.

Sintram is too general a favourite—and justly so—to call for any notice or recommendation from us. *Aslauga's Knight*, another of the four to which the author gave the title of the *Seasons*, is to our minds a conception of a very high ideal order; but we prefer making an extract from its companion, the *Two Captains*, as exhibiting in small compass some of the peculiarities of the author's style and the spirit of his writings.

We should premise that the heroes of the tale are in search of a beautiful Turkish maiden, who, in conjunction with a dervish, had wrought many daring feats of magic, and had been carried by him to a lovely oasis in the midst of a vast sandy desert. Heimbert, separated from his friend, is indebted to a piece of generous forbearance on his part to a fallen foe for a visit from the fair enchantress, who unseen had witnessed the noble action, and succeeds in interesting her in the mysteries of the Christian faith. His visit to her magical retreat is thus described:

"They hastened together across the darkening plain to the blooming island. Magic airs began to play about their heads, and bright stars sparkled from the waving boughs beside their path. Heimbert fixed his eyes on the ground, and said, 'Go before me, lovely lady, and guide me at once to the place where I shall find the dervish, for I will see as little of these distracting magic forms as is possible.' Zelinda did as he desired; and so, for the moment, each performed the other's part. The maiden was the guide, while Heimbert followed, with confiding friendliness, in the unknown path. Branches stooped as if to caress their cheeks; wonderful singing-birds grew from the bushes; golden and green serpents, with little golden crowns, crept on the velvet turf, on which Heimbert steadfastly bent his eyes; and brilliant stones gleamed from the moss. When the serpents touched these jewels, they gave forth a silvery sound. The soldier let the serpents creep, and the precious stones sparkle, without caring for any thing save to follow hastily the footsteps of his guide. 'We are at the place,' said she, with suppressed voice; and looking up, he saw a shining grotto of shells, and perceived within a man asleep, clad in a complete suit of gold scale-armour, of the old Numidian fashion. 'Is that also a phantom, in golden scales?' asked Heimbert, smiling. 'Oh, no,' answered Zelinda, very gravely, 'it is the dervish himself; and I see, from his having clothed himself in that coat of mail, which has been made invulnerable by being dipped in dragon's blood, that he has, by his magic, made himself aware of our intentions.' 'What does that signify?' said Heimbert; 'he must know them at last.' And he began to call with cheerful voice, 'Awake, old man, awake! here is an acquaintance of yours, to whom you must speak.' As the dervish opened his great rolling eyes, all the wondrous things in this magic region began to move: the water to dance, the branches to strike one another in wild confusion, and, at the same time, the jewels, and corals, and shells, gave forth strange perplexing melodies. 'Roll and turn, thunder and play, as you will,' cried Heimbert, looking steadfastly around him, 'you shall not turn me from my good purpose; and to overpower all this tumult, God has given me a strong, far-sounding soldier's voice.' Then he turned to the dervish, saying, 'It appears, old man, that you already know what has passed between Zelinda and me. If you do not know the whole matter, I will tell you, in a few words, that already she is as good as a Christian, and the bride of a noble Spanish knight. For your own sake, do not put any hindrance in the way; but it would be far better for you, if you would also become a Christian. Talk to me of this, and command all these devilries to cease; for see, dear sir, our religion speaks of such divine and heavenly things, that one must lay aside all rough and violent passions.' But the dervish, whose hatred glowed towards all Christians, hardly waited to hear the knight's last words before he pressed upon him with drawn scimitar. Heimbert put aside his thrust, saying, 'Take care of yourself, sir: I have heard that your weapons are charmed; but that avails nought before my good sword, which has been consecrated in holy places.' The dervish recoiled from the sword wildly, but as wildly sprang to the other side of his adversary, who only caught the deadly cuts with his target. Like a golden scaly dragon, the Mohammedan swung himself round Heimbert, with a ferocity which, with his long, flowing, white beard, had something ghastly and horrible in it. Heimbert was prepared to oppose him on all sides, only watching carefully for some opening in the scales made by his violent movements. At last it happened as he expected: he saw between the breast and arm the dark garments of the dervish, and there the German made his deadly thrust. The old man cried, 'Allah, Allah!' and fell, fearful even in his fall, senseless to the ground. 'Yet I pity him,' sighed Heimbert, leaning on his sword, and looking down on his fallen foe; 'he fought nobly, and in his death he called upon his Allah, whom he believes to be the true God. We must give him honourable burial.' He dug a grave with the broad scimitar of his adversary, laid the corpse in it, covering it with turf, and knelt in silent heartfelt prayer for the soul of the departed.

"When Heimbert rose from his pious duty, his first glance fell on the smiling Zelinda, who stood by his side; the second, upon the completely changed scene around. Grottoes and caverns had vanished, and with them also the half-terrible, half-charming caricatures of trees and beasts; a gentle hillock of the softest green sloped on each side from the point where he stood to the sandy plain. Several little springs of water murmured in refreshing beauty, and date-trees overhung the pleasant spot, all now smiling with simple, sweet peace in the beams of the rising sun. 'Lady,' said Heimbert to his companion, 'you can now feel how immeasurably greater and more beautiful is all that the dear Father of us all has created than any work of man's highest art. To assist Him in his gracious works has the heavenly Gardener, in his abundant mercy, granted to us his beloved children, that we may become thereby better and happier; but we should be especially careful not to walk in our own rash, wilful ways: this it is which drives us a second time from Paradise.' 'It shall not happen again,' said Zelinda, humbly kneeling before the youth. 'Wouldst thou dare, in this desolate region, where we can meet with no priest of our faith, to bestow upon me, who am now changed, without farther delay, the blessing of holy Baptism?' Heimbert answered, after a thoughtful pause, 'I hope I may do this: if I am wrong, God will pardon what is surely done in zeal to bring to Him so worthy a soul as soon as possible.' They walked side by side to one of the springs of the oasis, silently praying, and their souls filled with peaceful hope. By the time they had reached it, and addressed themselves to the holy work, the sun had risen in glory, as if to confirm and strengthen them in their purpose; so that their beaming countenances looked joyful and confiding to one another. Heimbert had not thought of what Christian name he would bestow upon his neophyte; but as he sprinkled the water over her, and saw the desert-sea, so solemn in the glow of morning, he remembered the pious hermit Antonius in his Egyptian waste, and baptised the lovely convert—Antonia."

The *Shadowless Man*, by Chamisso, will always be the delight of youthful readers, nor is a useful moral wanting to this "wonderful history."

Harold, the last of the Saxon Kings. By Sir E. Bulwer Lytton. London, Bentley.

In a somewhat affected and pedantic dedicatory epistle, Sir Edward Bulwer Lytton informs us that this novel is meant to instruct the ignorant reader, as well as to delight the mere seeker after amusement. He also threatens us with a series of similar stories, in which the earlier history of England is to be done into romances, furnishing what he considers genuine pictures of old English morals, men, and manners; and exposing to the ignorant eye of his fellow-countrymen the true motives and characters of the great personages who have hitherto been doomed to be described only by professed historians and chroniclers. A man more utterly inadequate to the task than the brilliant author of *Pelham* we can scarcely conceive. That one who looks upon *Pelham* as a *gentleman*, upon *The last Days of Pompeii* as a *classical* story, and upon *Lucretia* as a tale favourable to virtue, should also look upon himself

as formed to comprehend the motives of the dark and the medieval ages, is, perhaps, not a thing to create much surprise; but at the same time we cannot but regard it as a mere literary hallucination, to which we cordially trust that the public voice will give no encouragement whatever.

If, indeed, the public find it half such hard work to get through the first volume of *Harold* as we have found it ourselves, we have small fear for the result. If they smile with us at the author's pedantry; at his amusing patronising kindness towards the simple reader; at the benevolence with which he translates a Latin sentence for the benefit of the unlearned; at the hodge-podge of old phraseology and the style of the Chroniclers, intermingled with the true Bulwerian sentiment and language; at the affectation with which dialogue and narrative is interlarded with scraps of Norman French, Saxon technicalities and names of common objects, and cant ejaculations; if they yawn with us over the author's tedious historical disquisitions, over the Ossianic raptures of Hilda, and his very lively and exciting fragments on verbal derivations, and the literary references which thickly strew his pages; if, besides all this, they can see into the secret bitter dislike of that devoted spirit of religion which, with whatever personal weaknesses, was the animating spirit of the Confessor-King, we have little expectation that the world will petition Sir Edward to continue his coquetting with the muse of history, or to turn the events of our annals into a Salmagundi of truth and falsehood.

From all this, our readers will not suppose that we have found the perusal of *Harold, the last of the Saxon Kings*, a very pleasant refreshment in the hot weather of July. In truth, we have toiled through its pages with a dogged perseverance; but with little pleasure, and no interest. Here and there, indeed, the story becomes more lively and brilliant; and the volumes are not without many passages worthy of the fame of its author. Especially towards the termination, when Sir Edward drops more and more his assumed office of annalist, and writes like a man of common sense, his tale becomes more readable and life-like, until, all at once, with the beginning of some new chapter, the style of the modern novelist is laid aside, and a foolish, bad imitation of the antique cast of chronicle is thrust upon the reluctant attention.

We need scarcely say that Sir E. B. Lytton's ideas of the religious principles of the time of his story are in the last degree superficial and incorrect. He writes as much nonsense about priests, and monks, and relics, and Church-services, as the scribblers of the vulgarest tales about Jesuits and convents. His portraits of such men as King Edward, and his notions of the sentiments by which he was guided, are as laughable misconceptions of matters of fact as ever came forth from the pen of romancer or polemic. The scene of the monarch's death-bed is one of the choicest specimens of absurdity we ever were fated to read. It will please and edify our readers to see Sir Edward's ideas as to how a Christian King dies.

"The King lay for some moments silent, but evidently striving to re-collect his thoughts. Meanwhile the two archprelates bent over him: Stigand eagerly, Alred fondly. Then raising himself on one arm, while with the other he pointed to Harold at the foot of the bed, the King said, 'Your hearts, I see, are with Harold the Earl; so be it, *je l'octroi*.' At these words he fell back on his pillow; a loud shriek burst from his wife's lips; all crowded around; he lay as the dead. At the cry and the indescribable movement of the throng, the physician came quick from the lower part of the hall. He made his way abruptly to the bedside, and said chidingly, 'Air, give him air.' The throng parted, the leech moistened the King's pale lips with the cordial, but no breath seemed to come forth, no pulse seemed to beat; and while the two prelates knelt before the human body and by the blessed rood, the rest descended the daïs, and hastened to depart. Harold only remained; but he had passed from the foot to the head of the bed.

"The crowd had gained the centre of the hall, when a sound that startled them as if it had come from the grave chained every footstep—the sound of the King's voice, loud, terribly distinct, and full as with the vigour of youth restored. All turned their eyes, appalled; all stood spell-bound. There sate the King upright on the bed, his face seen above the kneeling prelates, and his eyes bright and shining down the hall.

"'Yea,' he said deliberately, 'yea, as this shall be a real vision or a false illusion, grant me, Almighty One, the power of speech to tell it.' He paused a moment, and thus resumed: 'It was on the banks of the frozen Seine, this day thirty-and-one winters ago, that two holy monks, to whom the gift of prophecy was vouchsafed, told me of direful woes that should fall on England; 'For God,' said they, 'after thy death, has delivered England into the hand of the enemy, and fiends shall wander over the land.' Then I asked in my sorrow, 'Can nought avert the doom? and may not my people free themselves by repentance, like the Ninevites of old?' And the prophets answered, 'Nay; nor shall the calamity cease, and the curse be completed, till a green tree be sundered in twain, and the part cut off be carried away, yet move of itself to the ancient trunk, unite to the stem, bud out with the blossom, and stretch forth its fruit.' So said the monks, and even now, ere I spoke, I saw them again, there, standing mute, and with the paleness of dead men by the side of my bed.'

"These words were said so calmly, and as it were so rationally, that their import became doubly awful from the cold precision of the tone. A shudder passed through the assembly, and each man shrunk from the King's eye, which seemed to each man to dwell on himself. Suddenly that eye altered in its cold beam; suddenly the voice changed its deliberate accent; the grey hairs seemed to bristle erect, the whole face to work with horror; the arms stretched forth, the form writhed on the couch, distorted fragments from the older Testament rushed from the lips: '*Sanguelac! Sanguelac!*—the Lake of Blood,' shrieked forth the dying King; 'the Lord hath bent his bow; the Lord hath bared his sword. He comes down as a warrior to war, and his wrath is in the steel and the flame. He boweth the mountains, and comes down, and darkness is under his feet!' As if revived but for these tremendous denunciations, as the last word left his lips the frame collapsed, the eyes set, and the king fell a corpse in the arms of Harold."

In an earlier stage of the tale, a similarly exquisite picture of the pious monarch's proceedings is given with all our author's felicity and truth-telling correctness. Veneration for the relics of saints is, of course, a fertile theme for ridicule throughout the story; and the poor king is painted as ready to sacrifice the lives and happiness of living thousands for the sake of the bones of the deceased. The efforts of the writer to shew up the Confessor as a drivelling child of superstition are indeed sufficient proof of his inadequacy to the task he has undertaken. The following conversation between Edward and Harold is but one of a whole class of passages:

"When the son of Leofric had left the chamber, the King rose wearily, and said, in Norman French, to which language he always yearningly returned when with those who could speak it, '*Beau frère* and *bien aimé*, in what trifles must a king pass his life! And all this while matters grave and urgent demand me. Know that Eadmer, the cheapman, waits without, and hath brought me, dear and good man, the thumb of St. Jude. What thought of delight! And this unmannerly son of strife, with his jay's voice and wolf's eyes, screaming at me for earldoms!—oh, the folly of man! Naught, naught, very naught!' 'Sir and king,' said Harold, 'it ill becomes me to arraign your pious desires, but these relics are of vast cost; our coasts are ill defended, and the Dane yet lays claim to your kingdom. Three thousand pounds of silver and more does it need to repair even the old wall of London and Southweorc.' 'Three thousand pounds!' cried the King; 'thou art mad, Harold! I have scarce twice that sum in the treasury; and besides the thumb of St. Jude, I daily expect the tooth of St. Remigius—the tooth of St. Remigius!' Harold sighed. 'Vex not yourself, my lord, I will see to the defences of London. For, thanks to your grace, my revenues are large, while my wants are simple. I seek you now to pray your leave to visit my earldom. My lithsmen murmur at my absence, and grievances, many and sore, have arisen in my exile.' The King stared in terror; and his look was that of a child when about to be left in the dark. 'Nay, nay; I cannot spare thee, *beau frère*. Thou curbest all these stiff thegns, thou leavest me time for the devout; moreover, thy father, thy father—I will not be left to thy father! I love him not.' 'My father,' said Harold, mournfully, 'returns to his own earldom; and of all our house you will have but the mild face of your Queen by your side.' The King's lip writhed at that hinted rebuke or implied consolation. 'Edith the Queen,' he said, after a slight pause, 'is pious and good; and she hath never gainsaid my will, and she hath set before her as a model the chaste Susannah, as I, unworthy man, from youth upward, have walked in the pure steps of Joseph. But,' added the King, with a touch of human feeling in his voice, 'canst thou not conceive, Harold, thou who art a warrior, what it would be to see ever before thee the face of thy deadliest foe; the one against whom all thy strug-

gles of life and death had turned into memories of hyssop and gall?' 'My sister!' exclaimed Harold, in indignant amaze. 'My sister thy deadliest foe! She who never once murmured at neglect, disgrace; she whose youth hath been consumed in prayers for thee and thy realm—my sister! O king, I dream!' 'Thou dreamest not, carnal man,' said the king, peevishly. 'Dreams are the gifts of the saints, and are not granted to such as thou. Dost thou think that, in the prime of my manhood, I could have youth and beauty forced on my sight, and hear man's law and man's voice say, 'They are thine, and thine only,' and not feel that war was brought to my hearth, and a snare set on my bed, and that the fiend had set watch on my soul? Verily, I tell thee, man of battle, that thou hast known no strife as awful as mine, and achieved no victory as hard and as holy. And now, when my beard is silver, and the Adam of old is expelled at the precincts of death; now thinkest thou that I can be reminded of the strife and temptation of yore without bitterness and shame, when days were spent in fasting and nights in fierce prayer, and in the face of woman I saw the devices of Satan?'

"Edward coloured as he spoke, and his voice trembled with the accents of what seemed hate. Harold gazed on him mutely, and felt that at last he had won the secret that had ever perplexed him; and that in seeking to be above the humanity of love, the would-be saint had indeed turned love into the hues of hate—a thought of anguish, and a memory of pain. The King recovered himself in a few moments, and said, with some dignity, 'But God and his saints alone should know the secrets of the household. What I have said was wrung from me. Bury it in thy heart. Leave me, then, Harold, sith so it must be. Put thine earldom in order, attend to the monasteries and the poor, and return soon. As for Algar, what sayest thou?' 'I fear me,' answered the large-souled Harold, with a victorious effort of justice over resentment, 'that if you reject his suit, you will drive him into some perilous extremes. Despite his rash and proud spirit, he is brave against foes, and beloved by the ceorls, who oft like best the frank and hasty spirit. Wherefore some power and lordship it were wise to give, without dispossessing others; and not more wise than due, for his father served you well.' 'And hath endowed more houses of God than any earl in the kingdom. But Algar is no Leofric. We will consider your words, and heed them. Bless you, *beau frère!* and send in the cheapman. The thumb of St. Jude! What a gift to my new church of St. Peter! The thumb of St. Jude!—*Non nobis gloria! Sancta Maria!*—The thumb of St. Jude!'"

In all justice, however, we must give a quotation or two displaying the more truthful and agreeable qualities of the better parts of the story. Such an one is the scene which follows, describing a Saxon dinner of olden days:

"A monk of the order of St. Benedict, then most in favour, ushered the noble visitor into the cell of the Abbot, who, after gazing at him a moment in wonder and delight, clasped him to his breast and kissed him heartily on brow and cheek. 'Ah, Guillaume,' he exclaimed in the Norman tongue, 'this is indeed a grace for which to sing *Jubilate*. Thou canst not guess how welcome is the face of a countryman in this horrible land of ill-cooking and exile.' 'Talking of grace, my dear father, and food,' said de Graville, loosening the cincture of the tight vest which gave him the shape of a wasp—for even at that early period small waists were in vogue with the warlike fops of the French continent—'talking of grace, the sooner thou say'st it over some friendly refection, the more will the Latin sound unctuous and musical. I have journeyed since daybreak, and am now hungered and faint.' 'Alack, alack!' cried the Abbot, plaintively, 'thou knowest little, my son, what hardships we endure in these parts, how larded our larders, and how nefarious our fare. The flesh of swine salted—' 'The flesh of Beelzebub,' cried Mallet de Graville, aghast. 'But comfort thee, I have stores on my sumpter-mules—*poulardes* and fishes, and other not despicable comestibles, and a few flasks of wine, not pressed, laud the saints! from the vines of this country: wherefore, wilt thou see to it, and instruct thy cooks how to season the cheer?' 'No cooks have I to trust to,' replied the Abbot; 'of cooking know they here as much as of Latin; natheless, I will go and do my best with the stew-pans. Meanwhile, thou wilt at least have rest and the bath. For the Saxons, even in their convents, are a clean race, and learned the bath from the Dane.' 'That I have noted,' said the knight; 'for even at the smallest house at which I have lodged in my way from London, the host hath courteously offered me the bath, and the hostess linen curious and fragrant; and to say truth, the poor people are hospitable and kind, despite their uncouth hate of the foreigner; nor is their meat to be despised, plentiful and succulent; but, *pardex*, as thou sayest, little helped by the art of dressing. Wherefore, my father, I will wile the time till the *poulardes* be roasted, and the fish broiled or stewed, by the ablutions thou profferest me. I shall tarry with thee some hours, for I have much to learn.'

"The Abbot then led the Sire de Graville by the hand to the cell of honour and guestship; and having seen that the bath prepared was of warmth sufficient,—for both Norman and Saxon (hardy men as they seem to us from afar) so shuddered at the touch of cold water that a bath of natural temperature (as well as a hard bed) was sometimes imposed as a penance,—the good father went his way, to examine the sumpter-mules and admonish the much-suffering and bewildered lay-brother who officiated as cook,—and who, speaking neither Norman nor Latin, scarce made out one word in ten of his superior's elaborate exhortations.

"Mallet's squire, with a change of raiment, and goodly coffers of soaps, unguents, and odours, took his way to the knight, for a Norman of birth was accustomed to much personal attendance, and had all respect for the body; and it was nearly an hour before, in a long gown of fur, reshaven, dainty, and decked, the Sire de Graville bowed, and sighed, and prayed before the refection set out in the Abbot's cell.

"The two Normans, despite the sharp appetite of the layman, ate with great gravity and decorum, drawing forth the morsels served to them on spits with silent examination; seldom more than tasting, with looks of patient dissatisfaction, each of the comestibles; sipping rather than drinking, nibbling rather than devouring, washing their fingers in rose-water with nice care at the close, and waving them afterwards gracefully in the air to allow the moisture somewhat to exhale before they wiped off the lingering dews with their napkins. Then they exchanged looks and sighed in concert, as if recalling the polished manners of Normandy, still retained in that desolate exile. And their temperate meal thus concluded, dishes, wines, and attendants vanished, and their talk commenced."

Such another is the story of a contest in feats of strength and skill between Duke William and Harold, when the latter went to Normandy to claim the restoration of his kinsmen, who had been hostages in William's hands.

"One day, as during a short truce with the defenders of the place they were besieging, the Normans were diverting their leisure with martial games, in which Taillefer shone pre-eminent; while Harold and William stood without their tent, watching the animated field, the Duke abruptly exclaimed to Mallet de Graville, 'Bring me my bow. Now, Harold, let me see if thou canst bend it.' The bow was brought, and Saxon and Norman gathered round the spot. 'Fasten thy glove to yonder tree, Mallet,' said the Duke, taking that mighty bow in his hand, and carefully feeling the string. Then he drew the arc to his ear; and the tree itself seemed to shake at the shock as the shaft, piercing the glove, lodged half way in the trunk.

"'Such are not our weapons,' said the Earl; 'and ill would it become me, unpractised, so to peril our English honour as to strive against the arm that could bend that arc and wing that arrow. But, that I may shew these Norman knights that at least we have some weapon wherewith we can parry shaft and smite assailer, bring me forth, Godrith, my shield and my Danish axe.' Taking the shield and axe which the Saxon brought to him, Harold then stationed himself before the tree. 'Now, fair Duke,' said he, smiling, 'choose thou thy longest shaft—bid thy ten doughtiest archers take their bows; round this tree will I move, and let each shaft be aimed at whatever space in my mailless body I leave unguarded by my shield.' 'No,' said William, hastily; 'that were murder.' 'It is but the common peril of war,' said Harold, simply; and he walked to the tree.

"The blood mounted to William's brow, and the lion's thirst of carnage parched his throat. 'An he will have it so,' said he, beckoning to his archers, 'let not Normandy be shamed. Watch well, and let every shaft go home; avoid only the head and the heart; such orgulous vaunting is best cured by bloodletting.' The archers nodded, and took their post, each at a separate quarter; and deadly indeed seemed the danger of the Earl, for as he moved, though he kept his back guarded by the tree, some parts of his form the shield left exposed, and it would have been impossible, in his quick-shifting movements, for the archers so to aim as to wound, but to spare life; yet the Earl seemed to take no peculiar care to avoid the peril; lifting his bare head fearlessly above the shield, and including in one gaze of his steadfast eye, calmly bright even at the distance, all the shafts of the archers. At one moment five of the arrows hissed through the air; and with such wonderful quickness had the shield turned to each, that three fell to the ground blunted against it, and two broke on its surface. But William, waiting for the first discharge, and seeing full mark at Harold's shoulder as the buckler turned, now sent forth his terrible shaft. The noble Taillefer, with a poet's true sympathy, cried, 'Saxon beware!' but the watchful Saxon needed

not the warning. As if in disdain, Harold met not the shaft with his shield, but swinging high the mighty axe (which with most men required both arms to wield it), he advanced a step and clove the rushing arrow in twain.

"Before William's loud oath of wrath and surprise left his lips, the five shafts of the remaining archers fell as vainly as their predecessors against the nimble shield."

On the whole, we should say that *Harold* is an utter failure. Sir Edward Lytton is not the man for the task. He has not a breath of the spirit of the middle ages within his breast, and thus writes at haphazard when he would expound the motives and feelings of the personages of his story. He sees nothing of their characters and conduct but a few external peculiarities, unlike any thing that ever came across his own limited experience, and associated in his mind with ideas with which they had no real connexion whatsoever. He has also adopted a foolsh medley of styles of composition, which destroys the readableness of his book as much as its incorrectness destroys its historical utility. The result is, that *Harold* is about as much a picture of Anglo-Saxon and Norman times, as Lord Eglintoun's gim-crack tournament was a revival of the genuine sports of antique days. Added to this, Sir Edward has been so worried by the critics of the press for the immoral tendencies of his previously published novel, *Lucretia*, that he has determined to make *Harold* a terribly moral (!) book, and has converted the connexion between the Saxon king and Edith into a pure, sentimental affection. And this by way of historical accuracy.

Short Notices.

Cæremoniale Romanum. 8vo. Rome, 1848.

Within the last three or four years the Propaganda press has published various works of great practical utility, in clear type and on good paper—qualities not always found in books printed in Rome. Amongst these are the *Decrees of the Council of Trent*, with a collection of different constitutions on dogmatical points, such as the decisions regarding the condemned propositions of Wicliff, Luther, Jansenius, and Baius, and the celebrated Bull *Auctorem Fidei* of Pius VI. Another volume contains the *Catechismus ad Parochos*, with the encyclical letter of Clement XIII. in commendation of it. Some years ago a collection of the more practical decrees of the Sacred Congregation of Rites, drawn up by F. Bartholomew à Clantio, a Capuchin, was published at the same press; but a new edition, with many improvements, uniform with the volumes just mentioned, has since been given by Monsignore Martinucci, one of the Papal Masters of Ceremonies, under the title of *Manuale Ecclesiasticorum*. The same learned Prelate has since been engaged in revising a new and correct edition of the *Roman Ritual*; and the musical portions of it have been corrected by the Abbate Ilari. To these two works Monsignore Martinucci has just added an amended edition of the *Cæremoniale Episcoporum*. These five works will be followed by a new edition of the *Roman Pontifical*; and any one who desires to possess elegant as well as correct copies of very useful works, will have reason to be satisfied with the zeal and care displayed by the publishers of the editions we have here enumerated.

Home for the Holydays. By the Editor of "The Playmate." Illustrated by Kenny Meadows. Cundall, and Bogue.

Another of the pleasant and lively stories which have already come from the same source, to the delight of hundreds of laughing boys and girls. It is just the thing for them, and full of spirit and animation. We are no great admirers of Kenny Meadows' drawings, which are for the most part too exaggerated and ghostly-looking to be like any thing that either nature has produced or fancy imagined. Here, however, they are somewhat less overwrought than usual; but are still far from satisfactory. We dare say, however, that the boys and girls for whom they are designed will find no such fault with them.

Specimens of Early English Metrical Romances. By George Ellis, Esq. A new edition, revised by J. O. Halliwell, Esq., F. R. S. (*Bohn's Antiquarian Library.*)

This is the last published of Mr. Bohn's wonderfully cheap collection of reprints and translations. Ellis's *Early English Metrical Romances* has long been known as a standard book on this most curious and interesting subject, and thousands of readers have already learned more from it respecting the old poetry of the nation than from any previously existing source whatever. The present edition will probably multiply its readers and admirers tenfold.

The Fine Arts.

GIOTTO: HIS RELATION TO MODERN ART.

[Concluded from p. 283.]

There is yet, however, another point of view from which we ought to contemplate the great painter of the thirteenth century, in order to gain as complete an idea of the peculiarities of his style as can be attained without a diligent study of his works themselves. And we enter into these reflections somewhat at length, from a conviction that many distinctions ought to be laid down in the criticism of works of art, from ignorance or forgetfulness of which the most crying injustice is sometimes perpetrated, and superficial judgments are passed, where nothing less than profound investigation and meditation can warrant us in pronouncing any sentence at all.

It ought never to be forgotten, then, that all works of painting and sculpture, which are real genuine productions of the artistic spirit, may be regarded (so to say) from several points of view; and that unless the peculiar features which may be perceived from each of these separate positions be kept carefully distinct, an inextricable confusion of idea will be the inevitable consequence, fatal not only to enlightened criticism, but to any hearty, loving, and reverent admiration for the excellences of the works we behold. There are very many forms, or types, of art, which while they agree in aiming at a poetic and impressive representation of certain persons or events, yet seek to attain their end by different means, by the introduction of certain accompanying ideas, in many respects not only different from, but absolutely opposed to, one another. In all these varieties, we may legitimately have our personal preference for one side of the question rather than the other; we may reasonably assert that one of the two modes, in each type, is the most noble, the most spiritual, the most affecting; but if we confound the objects and peculiarities of one mode of treatment with those of another, a mere clash of words and ideas will be the best result of our observations and discussion.

For example, every genuine production of art may be either *natural* or *spiritual* in its mode of treatment. It is animated by what is technically termed *naturalism*, when it represents the scenes or personages of this world simply as connected with the facts of this present life; and it is spiritual in its idea, or, as it is often termed, *mystical* or *ideal*, when the artist labours to convey an impression of intercourse or communion with the beings or the influences of the invisible world. The natural treatment depicts all things precisely as they are in fact, only so far idealised as may add to their pictorial effect, their earthly beauty and impressiveness. In the spiritual type, on the contrary, every thing is conceived under the conviction of the realities of an unseen existence, whether as connected with the doctrines of revelation, with the natural aspirations of the soul after truth and loveliness, or with that ineffable charm which we are wont to call ideal excellence.

Again; the animating principle of a composition may be either *intellectual* or *moral* in its nature. Its object may be to give a visible embodiment of those conceptions which are the offspring of pure intelligence, or of those emotions and passions which are said to spring from our hearts. *Thought* will be the characteristic excellence of the one; *love* the perfection of the other. In almost all the works of man, one or the other of these two principles is found to predominate. Few are they whose reason and whose affections are so nicely balanced, that their every word and action would seem to be the natural and necessary development of the faculties of *man* as such, and not rather the sayings and deeds of one particular and imperfect individual of the species. How strikingly does the *intellectual* spirit live and breathe in the marbles of Michael Angelo, in the poems of Æschylus and Milton, in the music of Haydn! How warm and fervent are the utterances of the heart in a Sophocles, an Angelico, or a Mozart!

A third division is that of the *didactic* and the *lyric*. The former of these is most completely shewn in the *allegory*, by which the painter, as it were, instructs the

intellect, and systematically arouses the emotions, by producing and suggesting a variety of ideas which he conceives to be best adapted to work the desired result. In the lyric treatment, on the other hand, every thing is left to the untaught sympathies of the spectator. The painter pours forth the ideas and passions which agitate or soothe his own heart, in the gestures and countenances of his creation, and trusts to the spiritual contagion which is communicated by the sight of any vivid emotion, to touch the hearts of those whom he would influence.

On a fourth principle of classification, we divide the productions of art into the *symbolical* and the *real*. The former of these types represents things, not as they are, but by a certain conventional substitute; the latter paints the reality itself, as it exists, or as it may be conceived to exist in actual being. The former treatment has its own charm and its own effectiveness to certain minds, who, possessed with a deep conviction of the inadequacy of all visible representations to embody the perfections of spiritual excellence, are most completely satisfied by the sight of an arbitrary symbol, which, as it does not assist the imagination (except through the laws of association), so neither does it confine or chill it by its weak and faint endeavours after the glorious reality. To minds of another class, a symbolical representation is comparatively cold and inanimate, unimpressive, and with little meaning, and if not essentially earthly and unspiritual in its nature, yet fundamentally opposed to the positive truths of the invisible world.

In addition also to all these forms, there is yet a fifth mode, which, unhappily for charity and for art in our own day, is but little recognised as inherently different from those others which we have already specified. This last type is that of the *ceremonial* and the *dramatic*. In the *ceremonial* treatment, the actors in a scene are not shewn in those postures, in that grouping, in those garments, in which they might very possibly have appeared, had the event represented actually taken place; but rather every thing is arranged in accordance with certain preconceived ideas of form, and ceremony, and spiritual meaning. In the *dramatic* rendering, every man appears animated by those feelings which must necessarily have filled his soul, and placed in such a position as might naturally have been the result of circumstances or accident. Thus, for instance, were we to represent the angelic host in sorrowing attendance upon our Lord on the Cross (as has frequently been done by religious painters), the ceremonial spirit would lead us to dispose them in a certain precise and formal order, marshalled, as it were, in conformity with certain regulations, and vested in the garments of the Jewish or Christian priesthood; while the dramatic treatment would depict them as they might naturally be imagined to have appeared to the eyes of one who, by a miracle, had been enabled to discern their forms on Calvary itself. Thus again, one painter, depicting a saint in prayer, would place him in that posture which he would necessarily have assumed in the ceremonials of public worship; while another would paint him entranced in silent ecstacy, or humbled in unconscious debasement, regardless of every rubrical direction which might rule his motions in the solemnities of divine service.

Both of these modes of treatment are doubtless excellent and spiritual in themselves, whatever may be thought of their comparative merit and perfection. But yet nothing is more common than to hear the dramatic spirit condemned as unspiritual, and contrasted with the devout and contemplative piety of certain painters whose genius has leaned to what we have termed the *ceremonial* form of art. The earlier artists of the fourteenth and fifteenth centuries are lauded as eminently Christian painters, in contrast with others of a later date, not because they gave a more true, more vivid, more *real* representation of religious scenes; but because of certain technical peculiarities, because they introduced the gestures, the dresses, and the ceremonials of religious functions into every thing that they painted. Raphael, for example, is compared to his disadvantage with Angelico, not because his pictures are deficient in the representation of the holiest sentiments of the devout soul, which, as an immoral man, he could necessarily neither appreciate nor embody; but because he is the most dramatic of all painters, and gave to every thing that he touched the semblance of a most intense reality, apart from every conventionalism, every formal and technical type.*

Especially are we bound to bear these distinctions in mind, in our estimate of Giotto, and in our reflections on his connexion with his predecessors, with his followers, and with art in our own day. So long as the powerful dramatic tendency of Giotto's mind is conceived to be essentially opposed to the *spiritual* type in art, so long shall we be unprepared to give him all that is his due, and so long will modern painters be indisposed to draw from his example those lessons without obedience to which nothing truly great can ever again come forth from the painter's studio. How far Giotto sympathised with the calm repose of the life of the contemplative, how far his feelings led him to prefer the toils, the energy, the varieties of the more active Christian life, or how far he was personally and practically under the influence of principles of religion; all these are separate questions, and may be reasonably discussed by those who are interested in them. But when he is more or less classed with the painters of the school of "naturalism;" and when men complain that they find in his works none of the conventionalisms both of his predecessors and successors, and *therefore* call him a less spiritual painter, we cannot too earnestly protest against any such confounding of the elementary principles of criticism.

The spirit of Giotto is, indeed, that which we most fervently desire to see once more animating our own contemporary painters. We long to see them aiming at the ideal on right and real principles, and not wasting their energies on a fruitless search after beauty, by neglecting the study of nature as she is. We desire to see them transfer to historical painting those theories and that practice which has conducted us to such distinguished excellence in landscape. In landscape the English artist is wont to copy every beauty and every characteristic of the visible world, as it appears in its own reality. From the loving, faithful study of the cloud and the sunshine, of the river and the brook, of the mountain, the forest, and the ocean, he learns to separate the individual peculiarity or deformity from the essential characteristics of the species. And hence his works are full of life, of soul, of poetry, and of *ideal beauty*. But in historic art, he either exaggerates the singularities of a certain school or a certain master, or he aims at beauty and sublimity on the rules of a frigid eclecticism, scarcely giving even to his professed portraits the reality of actual life. He does not begin by conceiving in his own soul the scene he would represent; he does not endeavour to feel its spirit, to sympathise with those who were involved in it; he *begins* with his picture, instead of *ending* with it. In his mind's eye he beholds not the reality, but a certain anticipation of his own painting. Thus he expresses no real *thing*; he draws figures, he composes groups, he combines colours, and wonders that (even in his own judgment) his work is, in the end, a painted canvass rather than an embodied emotion, or a poem speaking to the eyes.

Let us also throw overboard all notions of the inherent and sole excellence of any one of the various types of art that have been specified. Till we get rid of *cant*, we shall do nothing great; so long as men can do nothing more than "*jurare in verba magistri*;" so long as they are unable to value one species of excellence without depreciating every other; so long as we mystify ourselves with mere talk about the natural, the spiritual, the symbolical, the dramatic, the ideal, without first seizing the ideas and principles upon which these varied distinctions can be based, so long shall

* Thus Lord Lindsay asserts that "the dramatic spirit, either in life or in art, has a natural tendency to the secular and irreligious;" and he opposes the dramatic treatment to the *contemplative*, forgetting that contemplation, or any one of those actions of the soul which may be considered as peculiarly fostered by the life of the religious "*contemplative*," is nothing more or less than one of those mental operations which may be treated either dramatically or ceremonially. Where Beato Angelico most triumphs as a contemplative painter, he is really most dramatic; he embodies the workings of the rapt spirit of the saint in real, visible manifestations, as it actually might have appeared to his contemporaries in the cloisters of Fiesole.

we wander thirsty hither and thither on the confines of art, without entering into her domain, or drinking at her perennial fountains. We may be classical or medieval, or Raphaelesque or German, but we shall neither be English nor Christian; we shall be ingenious manufacturers, or well-disposed students, or patient labourers, but we shall never be expounders of the spirit of our race as it manifests itself in our own day, and amidst our own fellow-countrymen and fellow-Christians.

Piper's Mythologie der christlichen Kunst, von der ältesten Zeit bis ins 16te Jahrhundert. Weimar. (*Piper's Mythology of Christian Art, from the earliest Times to the 16th Century.*) Vol. I. London, Franz Thimm.

This work promises to fill up one of those vacancies which have long been felt by the student of theological archæology and art. It is therefore the more welcome, because it is timely and much called for. When we examine briefly what has been done in theological archæology by Augusti, and more lately by Gieseler, in his *Lehrbuch der Archæologie*, and see how much has been accomplished towards defining and completing the dogmatic and critical portion of theology, and that the æsthetic influence of the liturgical question is daily more and more recognised among all thinking men, we are not surprised to perceive that the inquiring, critical mind of the German learned are systematically taking up and considering the other great elements which constitute the external part of religion,—the shell, as it were, which is, however, organically speaking, a part of its life; we mean, architecture, music, and painting. On the first of these subjects De Wette lately published a little volume entitled *Gedanken über Malerei und Baukunst in kirchlicher Beziehung*, in which he analysed with his powerful pen the purpose and distinction of the historical truth, the artistic perception, and the ideal boundaries, both of painting and architecture. Music and its influence has been tested and traced in many works, but the Christian doctrine or motive of painting found in the ancient masters has almost entirely been overlooked in histories of painting, which have too often examined, not its purpose, but its artistic essence, with reference only to æsthetic perfection.

It must not, however, be forgotten, that although the Catholic Church imbued the mind and soul of the artist with its doctrines and sentiments, and gave them distinctly to understand that painting ought only to be used in praise of the pure religion of Jesus Christ, it yet did not abolish all historical relationship with antiquity, with its art, its peculiar form of mythology, and its personified representations. Art could not be called into existence by any commanding power of the Church; it could be modified, and rendered spiritual, typical, and symbolical. But art once under the powerful influence and patronage of the Church, and by her most carefully nourished, it advanced in the hands and minds of Giotto, Angelico, Bartolommeo, and other early Christian painters, till it reached gradually to the very ideal of artistic creation in the works of Raphael. Whilst its form developed itself, working its way out of, and by means of, the poetical and imaginative mythology and traditions of the ancients, it reformed the classical idea into the symbolic embodiment of Christianity. In form it continued nearly the same, but the middle age spiritualised it, and taught it to assume that style of creation which we more particularly define as Christian art. These elements of mythological and symbolical art Professor Piper examines in this elaborate work before us, of which the first volume has just made its appearance.

The works of Christian art must always be considered as a great treasure for the historical theology, and its further examination cannot but enlarge the domain of pure theology itself. For art, nourished on the bosom of the Church, raised itself, as we observed before, to the highest pinnacle of perfection in the middle ages; it then received that spiritual stamp which the religious sympathies of the time, perhaps unconsciously, impressed upon it; and thus the ideas and compositions of the old artists unrol to us a picture of the Christian life of past ages, which becomes a portion of the documentary evidence of history. Numerous, and of a peculiar kind, are these documents. For whilst we can trace on the mouldering tombstone the internal and individual thought of man, we hear in the art of the middle ages the generic voice, as it were, pronounced by the construction and decoration of churches and religious houses, with all their gorgeous treasures of architecture, sculpture, painting, and metal work.

These things were very symbols of the magnificence, beauty, and divine perfections of the Christian life. Those were ages in which the building of a Cathedral was not an isolated affair, but a species of national undertaking; it was for the reception of *all;* and this explains why gigantic undertakings, such as we see in Cologne, Strasburg, Canterbury, Lincoln, &c. could have been carried out and completed.

These remains of Christian life are, therefore, to us volumes of information, comments which fill up the vacancies of the written documents that we possess. They are of almost incalculable importance for the comprehension of those epochs of the history of the Church of which we possess but few written documents; while the remote Christian ages are precisely those in which the deficiency of record is especially embarrassing to the historical and theological student. Theology has made use of all the information she could derive from written documents for epochs like these, but the whole internal treasure of the monuments of the middle ages has almost remained untouched. True it is, that occasional mention has been made of such sources of the history of the Church; but it has grown too much into a habit to consider the monuments of art as not worthy of much importance with regard to Christian life itself. Augusti, in his *Handbuch der christlichen Archæologie*, complains bitterly, that we have neglected this valuable treasure of theological information; and it is painful to confess, that English literature stands almost on the same grounds at present, on which, nearly a hundred years ago, we were left by Bingham, one of the most learned of Protestant writers.

The blame, however, does not rest entirely on theology and theologians, for there has been a total want of material to work upon; architects and artists had to perform their duty before the divine or the philosopher could study and read in their symbolic colours and forms the truths and facts which it was his proper vocation to decipher and unfold. D'Agincourt's work was the first to arrest our attention: it was a beginning vigorously made. Eckel's excellent work on ancient numismatics furnished a mine of historical and archæological learning: its last volume has much valuable information. The French, as well as ourselves, have explored some of the most important cities of ancient Italy,—Rome, Ravenna,—as well as the cities of the Rhine; nor have the Germans been behindhand in this respect, if, in fact, they have not taken the lead. Quast has published a fine book on Ravenna; Puttrich, Popp, Bunsen's works on the middle ages of Germany, and many others we might name, such as Hessemer, Zahn, Heideloff, were it necessary to enlarge on their merits; or Gerhard, Förster, Schorn, Gessert, Rumohr, Stieglitz, and a host of others.

The book before us has, at last, brought the discoveries of archæological research within the domain of theological learning. Its author has divided his abundant materials into two volumes, of which the one now under review treats of the old mythological ideas which have found a place in the creations of Christian art. Their history is here developed. The name of a Christian mythology is not new, it has been elaborately defined by Tzschirner, Augusti, and Hagenbach.

Professor Piper has minutely and carefully examined the ideas connected with Pagan mythology which he found in the monuments and remains of Christian art; and he has enriched his work by a considerable number of inscriptions, which furnish much valuable historical documentary information.

The author promises that the second volume shall shortly follow, which will treat upon symbolic art. Professor Piper has thus enriched theology and archæology by a work full of deep research and learning, which will

interest every philosopher, which furnishes valuable hints and documents to the historian, and much information interesting alike to the clergyman and the artist. We have not space to follow him in his volume of 500 pages through all its features; nor would a more elaborate article do justice to the labour and research he has displayed. We shall have accomplished our wishes, if we draw the attention of our archæological and theological readers to his laudable and valuable work.

Ecclesiastical Register.

ECCLESIASTICAL PROPERTY IN SPAIN.

It is already known that the Queen of Spain has, by decree, suspended the sale of the property, of all descriptions, belonging to the commanderies of the four military religious orders—the hermitages, sanctuaries, brotherhoods, and associations. The true reasons of this suspension, and their importance, will be best learnt from the report of the Junta appointed to propose a mode of arranging the questions that had arisen between the Church and the State. This report bears the signatures of Manuel Joachim, Bishop of Cordova; Paul, Bishop of Valencia; Joseph, Bishop of Lerida; Manuel de Seijas Lozano, Eleuther Juantorena, Pedro Reales, and Ventura Gonzalez Romero.

The Junta consider as unquestioned the right of the Spanish Church to be honourably endowed by the State: the right of the Church is unassailable, the obligation of the State binding, and the means ought to be equal to their end. The means of endowment ought to be stable, and not exposed to fluctuations—so far, at least, as is permitted by the natural instability of human affairs. The consequence of this principle would be, to give a new form to the immovable or real property which the Church now possesses, in virtue of the settlement of 1845, which, experience proves, does not produce a constant and sure revenue. The interest of the Church, then, would counsel the sale of her real estates for a perpetual rent, and of her other property for cash, to be invested in the funds or other sure security.

The principle of the alienation of Church property being admitted, the endowment of the clergy is, in the opinion of the Junta, singularly facilitated, without bearing on the nation directly or excessively. The inconveniences of mortmain being guarded against—inconveniences exaggerated by the opinions of the age—there will be no great difficulty in allowing the Church the right of succession, under proper precautions. Neither is there any thing to hinder the consigning to her for sale the property of the brotherhoods and associations; for nothing can be more natural than to devote to that object property which, though not of an ecclesiastical nature, was destined for religion. The Junta has also turned its attention to the Commanderies of the military Orders and that of St. John. Their estates, whatever vicissitudes they may have passed through, are properly ecclesiastical, as were the Orders to which they belonged. They were handed over in perpetual administration to the kings of Spain, in their quality of perpetual Grand Masters; their revenues were given up for certain public necessities, and at last the Holy See permitted the sale of a part of them. If such estates as are not already secularised were sold, by way of a rent charge, an important resource would be gained for the endowment of the Church and its ministers.

This concession would moreover avert an imminent conflict; for when the Holy See had shewn itself so ready to oppose its Apostolic authority to the settlement of the questions already in agitation, prudence would counsel that others should not be raised, as to the alienation of property without consent of the Church.

A serious difficulty would prevent the entire fulfilment of the wishes of the Junta, in that a portion of the lands, those of the Commanderies of St. John, had been set aside for the extinction of a loan contracted by the State. Sensible that one particular obligation, however preferable and sacred it may be, cannot be attended to at the absolute neglect of other obligations of the State, the Junta conceives it would be a conciliatory course to exclude from the proposed measure the Commanderies that have been applied to the public use, and that the Holy See would assent to that course.

The Junta had not forgotten those venerable religious, virgins consecrated to the Lord, that excite the sympathy of every Spaniard. The estates which they had possessed, and whose sale had been suspended, were administered by the State. Their revenues were decreasing every day, and their value deteriorating; and would disappear without profit to any one, leaving on the State the obligation of paying their pensions to these ladies. Let those estates, then, be sold, to be paid for in Government bonds, to be withdrawn from circulation, and separately funded as a three per cent stock, the dividends to be paid to the general corporation of the religious. This plan would ensure the support of the ladies, and prevent the destruction of their property, while the creditors of the State would have a means of realising their demands.

To avoid conflict and fresh disagreement, the Junta conceives that the co-operation of the Holy See should be solicited for these measures. It is high time that a safe road should be chosen, and that obstacles should be smoothed instead of being invited. The Holy See, that great and magnificent institution, the corner-stone of Catholicism, has never been swayed by narrow views or paltry aims. Exalted high above the sphere wherein mundane interests clash, it guards the doctrine and supports the interests of the Church; but it never ceases to lavish its treasures in favour of the people. The measures proposed by the Junta are entirely in accordance with the constant spirit of the Church, that has ever looked on its patrimony as the patrimony of the poor. It cannot be doubted, therefore, that the Church and its universal Pastor will rejoice to see these lands portioned among the labouring and virtuous poor, who, issuing from wretchedness, would have a field to cultivate and a roof to shelter them, which they would owe to the goodness of her Majesty and to the munificence of the Vicar of Jesus Christ.

The Junta firmly trusts that so it will be, having for guarantee that solicitude which the Apostolic Delegate always evinces to conciliate the interests of the State and the Church. Her Majesty is entreated not to delay her course in that path wherein she will encounter the blessings of her people. Thousands of families would be provided for by dividing these lands into small lots, charged with a rent for ever; and the State would change into proprietors a mass of misery deserving the care of the Church and the Government.

Eight resolutions follow, formally embodying the above recommendations.

EXPULSION OF RELIGIOUS ORDERS FROM SARDINIA.

The Sardinian Government having presented to the Chamber of Deputies a law for the expulsion of the religious orders from that country, and the confiscation of their property, a large portion of the population indignantly protested in favour of religious liberty, and numerous petitions were presented to the Chamber. These petitions were signed by such multitudes that the advocates of the measure were fain to take refuge in the assertion that the signatures were forged, and otherwise falsified. No means were omitted to inflame the people against the Jesuits in particular, who were denounced as conspiring the destruction of the kingdom, and as being in correspondence with the Austrians. On the 18th ult. the Chamber voted the definitive suppression throughout the Sardinian States of the Jesuits, of the Congregation of Women of the Sacred Heart of Jesus, and of the Congregation of the Oblates of the Most Holy Virgin. A commission was also appointed to make a special report on the question of the suppression of the Adorers of the Holy Sacrament, the Oblates of Saint Charles, and the Redemptorists. The suppression of the Jesuits was voted almost unanimously, four Deputies alone opposing it. All the ecclesiastical Deputies voted for the suppression. The law, as proposed, enacted that every member of the proscribed societies, not born in the Sardinian States, who remained in the kingdom after the lapse of eight days, should be escorted to the frontiers by the *gendarmerie*; the property of the societies to be confiscated, and forfeited to the State; any one of the banished who should return to the Sardinian soil should be liable to a year's imprisonment; members, natives of the country, could remain only by abjuring their profession before the police, exhibiting the necessary secularisation from their superior or the Sovereign Pontiff, and making oath verbally and in writing that they were freed from every species of engagement to the society. Some provision was to be made for those thus despoiled of their property, if found actually in want. The *Univers* cannot express the sentiments inspired by these legislators. "Representatives of a people fundamentally Christian and legally Catholic, of a country threatened by anti-social doctrines, of a nation on whom war daily imposes some fresh sacrifice, they can find nothing better to do than to destroy institutions consecrated by the Church, proscribe the most faithful and intelligent apostles of those doctrines that alone can defeat communist propagandism, and devote their wisdom and their valour to the task of expelling, spoliating, and imprisoning the religious of both sexes. Doubtless they look that the rout of the Jesuits and the Women of the Sacred Heart will bring after it that of the armies of Austria."

DEATH AND FUNERAL OF THE ABBÉ BALMES.

This distinguished Spanish divine, the author of one of the most elaborate works of modern theological literature, *Catholicism compared with Protestantism*, and other learned writings, died at Vich on the 9th ult., when only in his thirty-eighth year. His last production was an essay on the character of

Pius IX. as Pontiff and Sovereign, of which we shall shortly present a notice to our readers. His funeral took place on the 11th, with all the pomp that could be furnished by the civil and ecclesiastical authorities of the city. The will of the deceased simply claimed the modest interment due to a member of the cathedral body; but the city, by its Alcalde, and the clergy, by the Bishop and Chapter, determined that the funeral ceremonies should be worthy of him who had been the honour and glory of both. The municipality of the town assisted as at the funeral of a Bishop; and on the arrival of the *cortège* at the cathedral, Marshal Larocha, accompanied by his staff, joined the procession. The beautiful Requiem of the Catalan composer, Lunell, which he composed for his own funeral, was sung by the full choir; Monsignor Luciano Casadevall, Bishop elect of the diocese, was the celebrant; and, the service ended, the body was accompanied to the cemetery by the same *cortège*. No discourse was pronounced at the grave; but the following composition was distributed, wherein the city eulogises her illustrious offspring and bewails his loss:

"*Vicensis civitas clarissimæ memoriæ filio, Rdo. Jacobo Balmes, Presbytero, Sacræ Theologiæ Doctori egregio, defuncto die 9 Jul. an. 1848.*

LAUS.

Hic jacet egregius, sapiens, clarissimus Auctor,
Jacobus Balmes, quem mihi Parca tulit.
Filius ecce mihi raptus, celebrisque Sacerdos,
Qui fuit et scriptis arteque mente potens.
Qui valide Patriæ, qui Christi jura tueri
Est nisus, victor feliciterque fuit.
Grammaticus, Vates, Geometres, Sacraque novit,
Nonque sacri solers; omnia rite sciens.
Tantum lumen abest! . . . sed quid nunc vana recordor,
Cum melior, Fili, lux tibi venit, amor?
Ossa mihi, tantum, dederam quæ cara supersunt,
Hæc lacrymis cingit pulchra corona meis."

A marble monument is to be placed over the remains of the doctor, at a cost of 24,000 reals; and the ayuntamiento have determined that one of the plazas of the city shall bear the name of Balmes, in order to perpetuate the memory of so eminent a writer, the boast of the Spanish clergy and of the Catalan people.

St. John's Church, Salford.—This new church, the largest in Manchester, and one of the many noble ecclesiastical structures which the zeal of the present day is raising throughout the country, will be opened on Wednesday next, and a sermon preached by the Right Rev. Dr. Wiseman. An immediate opening being imperative, and the actual fabric, including the steeple, being completed, the church has been prepared for the performance of divine service by temporary fittings; and we can only trust that such a fresh impulse may be given to the charity of the faithful as may enable the promoters of the undertaking to fill the windows of the church with coloured glass, and to adorn it with all those more costly decorations without which due justice can never be done to the architect's design.

Foreign Missions.—Six priests, from the Seminary of Foreign Missions, destined for Pondicherry, Mysore, and Coimbatore, in the East Indies, sailed from Bordeaux on the 15th ult. These devoted men were M. Balcou, from the diocese of Saint Brieuc; Bouquet, from Puy; Cornevin, from Langres; Prieur, from Dijon; Rovel, from Digne; and Tuffou, from Rodez.

Journal of the Week.

July 28.

HOME AND COLONIAL.

Parliamentary.—In the House of Lords, on Thursday, the Public Health Bill was read a third time and passed. The Bishop of London alluded to an amendment which had been adopted, introduced by himself, empowering the general board to interfere, without application, in cases where, by comparison with past periods, a more than average rate of mortality was taking place.

The Charity Trust Regulation Bill was read a second time. The object of the bill is to appoint trustees to fill up vacancies, without the expensive process of applying to the Court of Chancery. There are 28,304 charities that cannot afford to come to that court; 23,746 of which are under 30*l.* a year. All these are to be put under the jurisdiction of the judges of the County Courts.

In the House of Commons the Ecclesiastical Unions and Divisions of Parishes (Ireland) Bill was read a third time and passed. The Landlord and Tenant Bill was postponed by Lord John Russell for a fortnight, as the presence of Irish gentlemen was wanted in their own country.

—The *Limerick Reporter* states, on the authority of a letter received from the Catholic chaplain at Bermuda, the Rev. Mr. M'Leod, that Mr. Mitchell is not subjected to the usual convict severity; his health continues pretty good, though his spirits are not the best, and he labours under asthmatic affection, to which he had been naturally much subject at home. From the day he entered the hulk at Bermuda to which he is consigned, the Rev. Mr. M'Leod writes that every Catholic and Irishman have been removed from it.

FOREIGN.

The Commission on the French Constitution has already been occupied during three sittings in hearing the arguments of the delegates from the standing committees of the National Assembly for and against the question of the right of employment. Seven of the committees declared in favour of the right of employment as specified in the preamble of the project of the Constitution, and eight decided against it. The right to employment was defended by MM. Cremieux and Victor Lefranc, and opposed by MM. Thiers, Berryer, and Duvergier de Hauranne.

The Municipal Council of the city of Paris have concluded a loan of 10,000,000f. (400,000*l.*) with the Bank of France at 4 per cent. It has been resolved, moreover, to reimpose the entrance-tax on butchers' meat removed by the Provisional Government, and by the loss of which the city was deprived of an annual revenue of 6,000,000f. (240,000*l.*).

—The *Madrid Gazette* of the 21st ult. has the following: "*Presidency of the Council of Ministers.*—Her Majesty the Queen experienced yesterday a slight indisposition, which, according to the physicians of the royal bedchamber, presented all the symptoms of premature delivery, and confirmed the presumption entertained since some days that her Majesty was *enceinte*. Thanks to bleeding and to the absolute repose imposed on her Majesty the whole of this day, her health offers no danger, although the above symptoms continue to exist. For that reason the presentation of the letters of the Pope's Nuncio, which was to have taken place at 3 o'clock P.M., has been postponed." The *Heraldo* affirms that the Queen "had not suffered from the accident so as to deprive the country of the satisfaction of seeing her Majesty adorned with the sweet name of mother."

—The *Piedmontese Gazette* of the 22d publishes a bulletin from the Stelvio (Tyrol), announcing an attack of the Austrians upon that position. The cannon of the Italians forced the former to quit the heights of the Rocca Bianca, which they had occupied, and after twelve hours' hard fighting they were ultimately repulsed, and obliged to retire to Trafoi.

July 29.

HOME AND COLONIAL.

Parliamentary.—In the House of Lords, on Friday, the Declaratory Suits Bill was read a second time, on the motion of Lord Brougham. The object of the measure is, to import into England the Scotch action of declarator, by which a party may obtain the opinion of a superior court on any question he finds it necessary to raise—on a question affecting his title, his marriage, or his legitimacy, or even a right of fishing, or a right of way.

The Ecclesiastical Patronage Suits Compromise (Ireland) Bill was read a third time and passed.

In the House of Commons, Mr. Charles Buller announced that he should press only two provisions of the Poor-law Union Charges Bill—that renewing Mr. Bodkin's Act, and that throwing the vagrancy charges on the Unions at large. All the other provisions would be cut out.

In answer to Mr. Mackinnon, Sir George Grey said it was impossible to prevent the perpetration of frauds by the electric telegraph. In the case of the false intelligence from Ireland of the 27th, the party had been identified who delivered the packages to the news-agents at Liverpool, and he had given a description of the person from whom he received them. By the company's act of Parliament, the Government could, by warrant from the Secretary of State, take possession of their whole apparatus for a period of not less than a week, with the view of preventing the transmission of any intelligence not sanctioned by the Government. But that process involved very considerable remuneration to the company, and the power was only to be used under extraordinary circumstances.

Mr. Labouchere replied to a question from Mr. Stafford, that no doubt disease had spread most extensively among the sheep in this country, and that Government intended to introduce a bill preventing the importation of sheep under certain circumstances, and permitting other precautions.

Mr. Bouverie asked the Lord Advocate of Scotland if he was aware of the circumstances under which a professor of the University of St. Andrews was sought to be deprived of his fellowship in a college at Cambridge. The professor had been led to sign the wrong test, as if he were a member of the Church of Scotland. The Lord Advocate said he possessed no official information on the subject. However irregularly the test might have been administered, there appeared to have been extreme want of caution on the part of Mr. Fisher in not reading the paper that he signed.

A new writ was ordered for Thetford, in the room of the

Right Hon. W. Bingham Baring, who has succeeded to a peerage.

Mr. Sharman Crawford brought forward his motion on the state of Ireland, conceived as follows: "That the present distracted state of Ireland demands the instant attention of Parliament, with a view to the speedy enactment of such measures as may be necessary to improve the condition, redress the grievances, and establish the just rights of the Irish people, and thereby promote the good order and prosperity of that portion of the United Kingdom, and give increased security to her Majesty's crown and government." Mr. Crawford recounted the measures he thought necessary for the improvement of Ireland: with regard to public rights, such an amendment of the Act of Union as would give Ireland a fair proportion of representatives in the legislature; a new corporations bill, a new registration bill, a bill for altering the appropriation of Church revenues, and a grand jury bill; also a landlord and tenant bill, and bills for enabling landlords under entail to charge the inheritance with the cost of improvements, for the reclamation of waste lands, for imposing taxation on absentee proprietors, for amending the poor-law, for affording facilities for emigration, and for providing means for conducting great public works. He considered the late act as an absolute declaration of war; he desired to go home with a message of peace, and then he should go with a light heart; for no one could repudiate more strongly than himself the principles of those persons who were now agitating Ireland.

Lord John Russell, after complimenting Mr. Crawford on his temperate mode of treating the question, commented on each of his proposed reforms. As regarded the ecclesiastical establishment in Ireland, the state of things was far from satisfactory; the appropriation of the revenues to the Church of a small portion of the people was an anomaly and a grievance. The Protestants of Ireland, living in a country where a Church establishment is acknowledged, have a fair claim to a Church establishment of their own; and then arises the question whether, having an establishment for Protestants, of its present amount or in any degree different from that amount, you should have also any other establishment of the faith of the great majority of the people. Difficulties existed in the strong feelings of the great part of the people of England and Scotland, which, however, would be in his opinion no bar to the endowment of the Catholic Church if it were thought advisable for Ireland; but there were practical difficulties that ought not to be encountered without being satisfied that the people of Ireland generally asked for that endowment, and that it would be readily acceded to by Parliament. They had seen the most eminent Catholic clergy denounce every attempt to endow their Church as an endeavour to bribe away the clergy from the cause of the people. It formed a difficulty in the state of Ireland with which unhappily Mr. Pitt did not attempt to cope when he framed his plan for the Union. It was a difficulty with which he believed some government or other must cope; but he deprecated any attempt to encounter it unless under favourable circumstances. The excitement of great religious animosities, the giving occasion to attack the religion of a great part of the people of these islands, the giving occasion to excite one man against another on the ground of the difference of his religious creed, would be a very serious fault, if not a crime, on the part of any government, unless through that temporary evil some great ultimate benefit would be derived. The noble lord concluded by asking the House not to assent to the impossible task laid before them by the honourable gentleman, but to proceed calmly and gradually to the removal of any grievances that might affect the people of Ireland, and to be persuaded that it was by peaceable methods and by discussion in Parliament that redress of those grievances was to be obtained.

Mr. H. Herbert expressed the satisfaction with which he had seen the priesthood of Ireland disposed, as a body, to meet and suppress the evil that now afflicted the peace of that country. When he reflected on their past treatment and present condition, his wonder was, not that some few of them should be disaffected towards this country, but that there should be found amongst them one loyal subject.

Mr. B. Osborne went, at some length, into the question of the Irish Church, which was the root and cause of all the heartburnings, discontent, and disaffection that prevailed in Ireland. It was frequently said that, after all, the Church in that country was not a rich Church—that if the whole of the revenues were divided equally among the clergy it would not give them 200*l.* a year each. But the question of rich or poor should not depend on the numbers of the clergy, but on that of the flocks. Was the Church wanted, or not wanted? They might be told the Church was a great bargain, but he said it had no business there at all, in the position that it occupied. He admitted that there were insuperable objections to allowing the Bishops of the Irish Catholic Church to sit in the House of Lords, but he saw no objection to removing the Irish Protestant Bishops from that House, which would place the Irish Catholic and the Irish Protestant on a footing of complete equality. He also proposed to turn over to the Consolidated Fund the surplus revenues of the Irish Church, as was proposed by Lord Melbourne in 1835. He then advocated the throwing open of Trinity College, Dublin, to the Catholics, insisting that there would be no equality in Ireland until they were permitted to aspire to Scholarships and Fellowships as well as Protestants. He denounced the Irish Poor Law, and recommended systematic colonisation as the best means of relieving Irish distress and destitution. He complained that Ireland was governed like a colony. It had a mock Sovereign, a Brummagem Court, and a pinchbeck Executive. The Home Secretary was its real governor; and the result was, that from the repeated change of that high officer of state there was no constant policy pursued in that country. He recommended the abolition of the office of Lord-Lieutenant, and the establishment of a fourth Secretary of State for the government of that country. He likewise suggested that from time to time the Parliament should sit in Dublin, and that her Majesty should pay a visit to that country once a year.

Mr. Anstey begged to say, as a Catholic himself and representing a Catholic constituency, that neither his constituents nor himself supposed the Established Church of Ireland to be the chief grievance of that country, or any grievance at all. The grievances of Ireland were of a social and agrarian character, and in no way depended on the settlement of Church property. The maintenance of the Established Church in the full enjoyment of all its possessions was accorded by the people of Ireland—even by the Catholic people—as a very great mitigation of that general distress that was mainly attributable to bad government. The debate was adjourned.

The Public Works (Ireland, No. 2) Bill was read a third time and passed.

—Proclamations were issued on the evening of the 27th by the Lord-Lieutenant, offering a reward of 500*l.* for the apprehension of Mr. Smith O'Brien, for having taken up arms against her Majesty, and 300*l.* for the apprehension of Messrs. Meagher, John Dillon, and Doheny, respectively. All the printers of the *Nation* have been arrested, and the premises taken possession of by the police.

FOREIGN.

The Committee of Legislation of the National Assembly of France have recommended that the decree of the Provisional Government abolishing arrest for debt should be abolished. The Prefect of Police states that work is being resumed with considerable activity in the different branches of Parisian industry. General Rigeau had died at Vaucluse of sporadic cholera.

—The Queen of Spain was so far recovered as to be able to grant a public audience, on the 22d, to Monsignor Brunelli, the Pope's Nuncio.

—The Austrian Diet was opened at Vienna on the 22d, with great pomp and solemnity, by the Archduke John. In the speech, he declared that "the war in Italy is not directed against the liberties of the people of that country; its real object is, to maintain the honour of the Austrian arms in presence of the Italian powers, recognising their nationality, and to support the most important interests of the state. The benevolent desire to terminate the unhappy dissensions pacifically having been without effect, it has become the task of our brave army to conquer an honourable peace."

July 31.

HOME AND COLONIAL.

Parliamentary.—The House of Commons met at twelve o'clock on Saturday, when Mr. M. J. O'Connell resumed the adjourned debate on the state of Ireland. He did not believe that religious considerations had as yet any thing to do with the disturbances now afflicting Ireland; but the religious feeling, which was an element in the rural mind of Ireland, would soon develope itself, and that war which was, at its commencement, one between the supporters and the opponents of the British Crown, would be turned into a contest between Catholics and Protestants. In any settlement of the Church question, they must not leave out of view the Protestant laity, especially those of the middle and lower classes; for the clergy were not the only people who had vested interests in the Church. He differed from the noble lord in the opinion he had expressed, that the present establishment was not more largely paid than the spiritual wants of the Protestant people required; yet he admitted that any settlement must include a respectable provision for the ministrations of that Church. The Irish Franchise Bill was nothing in comparison to the passing of a measure which should give the people, not the right to vote, but the power to live. Food and employment were the two main questions with regard to the people of Ireland.

Major Blackall denied that the want of either an extended franchise, or the existence of the Established Church, was the cause of the disturbed state of Ireland.

Mr. P. Scrope maintained that the land question was ever at the bottom of Irish discontent and insurrection. If it were not for the prevailing opinion of the landlords in favour of the clearance system, the discontent would not be so great: the Irish people thought the object was to drive them off the land. It was in vain for them to talk of doing any thing for Ireland unless they improved the tenant's condition, by giving him a fair right to the cost of the improvements effected by his capital. There was no surplus population in Ireland; for if the waste lands were reclaimed, 200,000 families, comprising 1,000,000 of individuals, might each enjoy eight acres of good land, and twelve of inferior quality.

Sir George Grey asserted the past care of the present Government with regard to Ireland as respected the famine, and denied that, generally, since the Union, had the interests of Ireland been neglected by this country. He admitted the existence of the exclusive Protestant Church to be an anomaly unjustifiable in its origin, and indefensible now; and he agreed with the honourable Member for Limerick, that the time would come when public opinion in this country would enable a well considered plan to be brought by some Ministry—he cared not what Ministry—for settling that question. Sir George commented on the suggestions made by Mr. B. Osborne and Mr. Scrope, and stated the difficulties in the way of their adoption.

The debate proceeded, greatly to the overthrow of the patience of the House, manifested by continued cries for a division, till Mr. Grattan rose, amid loud cries of "Oh, oh!" and "Divide, divide!" but the honourable member "merely rose to make an apology to the House and to my countrymen for not speaking."

The House then divided, when the numbers were—for going into Committee of Supply, 100; for Mr. Crawford's resolution, 27; majority, 76.

—The Hereditary Grand Duchess of Mecklenburgh Strelitz (the Princess Augusta of Cambridge) was safely delivered of a son and heir on the 22d, at Strelitz.

—Mr. Eugene O'Reilly, a rather prominent leader of the Confederates, and Mr. James F. Lalor, of *Felon* notoriety, and Mr. Halpin, the Secretary of the Irish Confederation, have been arrested under the Habeas Corpus Suspension Act. Mr. O'Reilly surrendered himself at the instance, or rather at the compulsion, of his father, a respectable solicitor, who accompanied his son to the police office.

The Catholic clergy are vigilant in their endeavours to prevent their flocks from being deluded by the inflammatory essays of the insurgents. On the 26th, Mr. O'Brien and his comrades, accompanied, it is said, by some hundreds of armed men from Ballingarry, halted at the police station at Mullinahone, and requested them to surrender up their arms to the people, a demand with which the police refused to comply. The Rev. Dr. Corcoran and the Rev. Mr. Cahill were at once on the spot, and succeeded in causing the Ballingarry men to return to their homes, a proceeding that left Mr. Smith O'Brien and his comrades almost alone. Mr. O'Brien is said to have conducted himself "like a lunatic, mumbling and muttering to himself, his head going from side to side, and his whole appearance completely altered."

Three adventurers from Dublin having fixed their headquarters in Carlow, with the view of effecting the sale of an extensive stock of fire-arms and pike-heads, on the following Sunday the venerable Prelate, the Rev. Dr. Haly, ascended the pulpit, and denounced not only the pike mart, but cautioned the people in every way to discountenance these traffickers in murder.

— Further news has been received from India. The British district officers, Lieut. Edwardes and Colonel Cortlandt, with their Sikh troops and irregulars, had gained two decided successes over considerable bodies of the Mooltan rebels. These officers now hold possession of the forts of the Dera and the line of the Indus. A small body of Beloochees, under one of their chiefs, had joined the English standard, and done excellent service. The Dewan Moolraj was understood to have 10,000 men around him at Mooltan, and was organising his troops and strengthening his fortifications.

Repairs and additions were making to the fortifications at Lahore, and additional reinforcements had been ordered up. Another large magazine of native gunpowder in our possession, but inconveniently situated, had been drenched. Secret stores of ball cartridge are said to have been discovered in a portion of the city.

August 1.

HOME AND COLONIAL.

Parliamentary.—The Lords agreed to the amendments of the House of Commons on the Evicted Destitute Poor (Ireland) Bill; so that notice must be given to the relieving-officer, "not less than forty-eight hours before," of the lands from which parties are to be ejected.

The amendments of the Lower House on the Encumbered Estates (Ireland) Bill were also agreed to, notwithstanding Lord Stanley moved an amendment that they should be referred to a select committee. On a division, the numbers were—content, 27; not content, 10; majority in favour of the Commons' amendments, 17. Lord Stanley grounded his opposition on the circumstance, that at a time when the Irish Peers were discharging their duties meritoriously elsewhere, they were called on to adopt twenty-two or twenty-three changes in a bill which they had before carefully considered, without affording the Peers, whose estates they might be about to play away, an opportunity of knowing what was the nature of those alterations.

In the House of Commons, the Reproductive Land Fund Institution (Ireland) Bill, the Juvenile Offenders (Ireland) Bill, and the Regent's Quadrant Colonnade Bill, were read a third time and passed.

In Committee on the Sugar Duties, the Chancellor of the Exchequer stated the course the Government intended to pursue. He had hoped that some plan would have been devised to refine sugar in bond for home consumption; but it would not be judicious at present to introduce such a change. The duties are to be, 17*s.* 4*d.* per cwt. on candy brown, or white refined sugar, till the 5th July, 1849; then to diminish by 1*s.* 4*d.* every year, until it reaches, in 1851, the permanent duty of 13*s.* 4*d.* on sugar the growth and produce of any British possession into which the importation of foreign sugar is prohibited; on such sugar, the produce of any other British possession, or of any foreign country, 1*l.* 6*s.* per cwt. till the 5th July, 1849, diminishing annually until on the 5th July, 1854, it falls to 13*s.* 4*d.* Lord George Bentinck moved an amendment, which was lost by a minority of 34 against 87. He said the whole value of the remissions proffered by the Chancellor of the Exchequer depended on the permission given to the British planter to refine in bond for home consumption; and that permission was now given up. It was a proof that Ministers were perfectly incapable of carrying on the practical business of the House of Commons. The Rum Duties Bill was read a third time and passed.

The Ordnance Estimates were then gone through; the whole amount required being 716,254*l.*, an increase of 99,015*l.* It was asked, how it happened that the vote for the officers and widows of officers of the German Legion, which last year was 16,000*l.* should this year be 17,000*l.*? Mr. Craven Berkeley reminded the House that the war had ceased for thirty-three years; but for thirty-three years not one of the German Legion had died. He had heard of a German officer who bequeathed his half-pay to his son, and whose son bequeathed it to his son. Mr. F. Maule said that every precaution was taken to prevent deception, by requiring certificates from consuls and otherwise.

— Mr. Smith O'Brien's rebellion, which actually commenced on Saturday morning on the common of Boulagh, near Ballingarry, in Tipperary, was decisively checked by the firmness and courage of fifty or sixty police. Scarcely was the announcement of the proclamation against Mr. O'Brien known at Kilkenny, than Mr. Blake, the county inspector of constabulary, resolved to undertake the important duty of apprehending the traitor. Starting from Kilkenny shortly after daybreak, on reaching Harley Park, he ascertained that Smith O'Brien and the other proclaimed traitors had passed the night among the colliers, or "Black boys," of Boulagh Common, within a mile of Ballingarry. Mr. Blake immediately despatched a messenger to Callan, where the constabulary of the surrounding district had been concentrated some days previously. These, to the number of fifty or sixty men, under the command of chief-constable Trant, he directed to march to Boulagh, a distance of ten Irish miles. Mr. Blake then occupied himself with the obtaining further reinforcements, that should concentrate on the spot pointed out as the head-quarters of the rebel army. Meanwhile, the small and courageous band of police had already penetrated to the very centre of disaffection, and found O'Brien and his associates stationed with an overwhelming force, ready to give them battle. The bell of the nearest Catholic chapel had been rung as soon as they were seen approaching, and crowds of persons were momentarily flocking to the ranks of the insurgents. Finding himself in danger of being surrounded and cut off, chief-constable Trant threw his men into a substantial slated house, which stands on an eminence close to the common. Here they were speedily assailed by the armed mob without, and by their leaders. Mr. Smith O'Brien went up to the window with a brace of pistols in his hands, and called on them to surrender their arms; promising them that if they complied, their persons would be safe. While he parleyed and endeavoured to fraternise, by shaking hands with the men through the windows, his adherents were very coolly piling straw and hay at the entrance of the house, with the view of suffocating the poor fellows within, or burning them alive. The time was now come for action; but the police did not use their muskets till several shots had been fired at them, and stones thrown in on them through the window. One account says they fired a volley, another that they fired only

three shots. Certain, however, it is, that two men, one of them named M'Bride, were killed dead on the spot, and that a third expired shortly after. It is also currently reported that one of Smith O'Brien's friends (some say Dillon) was wounded in the knee. The effect of this determined conduct was, that the crowd retreated; and although Smith O'Brien urged them over and over again to go and pull down the house, they would not attempt it. The Catholic clergymen of the district arrived on the scene of strife, whilst shots were whizzing around them, and implored the people to abstain from violence. Smith O'Brien and his friends then appear to have got disgusted. Declaring that, as the people would not stand by him, he would not stand by them, he fled across the country, upon the chief-constable's horse, and rumour says, in the direction of Urlingford. By this time a reinforcement of constabulary had arrived from Cashel, and soon after strong bodies of the regular troops, cavalry, artillery, and infantry, came pouring in from every quarter. By the time they arrived, the utmost tranquillity prevailed; the rebellion had vanished, and was nowhere to be found.

No outrages on property, at least none of a very serious character, have been committed by the insurgents.

August 2.

HOME AND COLONIAL.

Parliamentary.—In the House of Lords, a petition was presented by Lord Brougham, stating the case of 1500 persons, unpaid depositors of St. Peter's parish Savings Bank, in the city of Dublin. The bank had proved utterly insolvent, owing at the time 47,000*l.*, and having only 87*l.* in hand.

In the House of Commons, Mr. Labouchere obtained leave to bring in a bill enabling the Board of Trade to fix the maximum number of passengers to be carried by steamers, with the special view of preventing the over-crowding of the river steamers.

The Farmers' Estate Society (Ireland) Bill went through committee, twenty-five clauses having been disposed of the day before. As first proposed, this bill, which is not a Government measure, contained unprecedented provisos, as an act for the benefit of Ireland by establishing a small but independent yeomanry, instead of the miserable cottiers. Mr. Roundell Palmer, however, by pruning and grafting, with a liberal use of the knife, has deprived the bill of the monstrous powers it claimed. The company to be formed under the bill is on the joint stock principle, with a capital of 260,000*l.* Their powers are to extend over all Ireland, and they are empowered to hold 30,000 acres of land at a time. They may thus purchase an unlimited quantity of land, as long as they sell it from time to time, so that the quantity in their possession at one time never exceeds 30,000 acres. They propose to re-sell the land in quantities of 30 acres. But the powers they asked for, as regarded "title" especially, were so monstrous, that Mr. R. Palmer was astonished any conveyancer should have dared to draw such a bill.

The report of the Committee on Mr. Feargus O'Connor's National Land Company was presented to the House. They report the Company, as at present constituted, to be an illegal scheme, and one that cannot fulfil the expectations held out to the shareholders; that the accounts had not been kept with strict regularity, but that the irregularity had been against Mr. O'Connor's interest, instead of in his favour; that considering the *bona fides* with which the scheme had been carried on, powers might be granted to the parties to wind-up the undertaking; and that it should be left entirely open to the parties to propose to Parliament any new measure, for the purpose of carrying out the expectations and objects of the promoters of the Company.

Mr. Horsman then brought forward his motion, "That an humble address be presented to her Majesty, praying that she will be pleased to take into her consideration the whole condition of the Established Church, as regards its temporalities; that she will direct an inquiry to be made into the full value of all Church property under lease, and cause such measures to be prepared as may make the revenues of the Church more fully conducive to the religious teaching of the people." He entered into a history of the temporalities of the Church, stating that he had confined his motion entirely to them, as they were matters with which Parliament could most easily deal, and to which it could most easily apply a remedy. The revenues of the English Church amounted to 4,500,000*l.* at the lowest calculation, and might be estimated, without fear of exaggeration, at 5,000,000*l.* He then referred to his former statements respecting the episcopal revenues and the revenues of deans and chapters, and lamented that the estates of both should be managed under a system of fines and leases, which, in every point of view, was a most unprofitable system. No one who had not thoroughly considered the subject could have any idea of the value of the estates in possession of the Church, which were now let on leases. Mr. Finlaison had calculated that while the rental received by the Church was only 262,000*l.* it was actually worth 1,400,000*l.*, and the lessees had themselves estimated the value of the estates leased to them at 35,000,000*l.* He then adverted to the condition of the parochial clergy, and quoted the preamble of an act of Charles II., in which it was declared that every clergyman should have an adequate residence in his parish and a clear income of at least 80*l.* a year. Now, how was that declaration observed in our day? Were all the resident clergymen adequately paid? Had every clergyman an adequate residence; and had they only one benefice? Quite the reverse. Out of 10,000 parishes in England and Wales there were now no less than 3454 of which the clergy were non-resident; 4200 were held in plurality; 4500 had no residence at all. 3400 were under 150*l.* a year; 6800 under 300*l.* a year; and nearly two-thirds of the whole were under 600*l.* a year. Thus the population was defrauded of the provision for religious instruction which the piety of former ages had provided for it. It was lamentable that in 6800 parishes the majority of our clergy had much less than 300*l.* a year; and he now declared that he would never rest till their incomes were raised at least to that amount. Lord John Russell had already given his assent to his suggestions on the episcopal revenues, on the fusion of the episcopal and common fund, and on the revenues of our deans and chapters; and such being the case, his Lordship could have little reason for objecting to his motion of that evening. It was the same inquiry which Lord J. Russell had imperfectly carried out ten years ago, and which he hoped that he would complete now. All parties were anxious for it; and he therefore implored the Government to institute it during the recess.

Lord J. Russell admitted that the property of the Church was of a value far greater than that derived from it either by the Bishops or the parochial clergy; but much inquiry had been already made as to the best means of improving it, and a committee was actually sitting at present on the subject of Church-leases. The main defect to be supplied in our ecclesiastical system arose from the vast extent of many of our parishes, which, when formed, were very thinly populated. The supplying such parishes with an adequate spiritual instruction was a matter of paramount importance, and far more important than the raising the income of each parochial incumbent to a certain amount. As to the motion itself, he did not think it advisable, inasmuch as a compulsory inquiry into the value of Church property would be highly objectionable. He would consider the means by which the inquiry could be made, for he was decidedly of opinion that the property of the Church ought to be made more applicable to the purposes of the Church. The system of fines he thought most objectionable, as it diminished the property of the Church to increase the revenues of the incumbents. He hoped the honourable and learned gentleman would not press his motion to a division, which, if successful, might place the Crown in the invidious position of calling for returns which some parties might refuse to furnish.

Mr. Horsman consented to withdraw his motion; Sir R. Inglis observing that he had gained a bloodless victory, and had practically gained his object.

— We extract further details of the suppression of the O'Brien rebellion from the graphic correspondent of the *Times* The "Thunderer's" tribute to the Catholic clergy will, at least, be received without suspicion of exaggeration.

"The widow Cormack's house, which Mr. Trant's men occupied, stands on an elevated piece of ground above the common of Boulagh. It is a very substantial building, surrounded by a wall four feet high, and remarkably well adapted for the purpose for which it was used. The police appear to have retreated on this position, parleying as they went with the insurgents, who in overwhelming numbers demanded their arms. Once safely inside, they proceeded to barricade the windows and doors. Mantel-pieces were torn down, doors pulled from off their hinges, and dressers displaced for this purpose. The house now presents internally a sufficiently dismantled look, and poor Mrs. Cormack is left to lament a woful destruction of her furniture and fixtures. Her own account of the affair is exceedingly graphic, and deserves to be recorded. Knowing that disturbances were likely to take place, she had collected within her house, as a sanctuary, her five children. When the police took possession of it, the insurgents shook their pikes at her for this, and in her alarm she went to Mr. Smith O'Brien, who, with the '82 Club' cap upon his head, was squatted in her cabbage-garden at the time, to avoid the fire of the little garrison within the house. The widow besought the 'King of Munster' to go and speak to the police, but he declined doing so, and asked her to go back and tell them that all he wanted from them was their arms. Finding that, as an ambassador, she did not succeed in getting his request acceded to, she returned, and taking hold of Mr. O'Brien by the collar, again urged him to see Mr. Trant. At first he refused to go, but the widow offered to escort him, and then he consented. Having gained her object so far, and seeing that a conflict was inevitable, she wished to recover possession of her five young children. The police, however,

refused to give them up, retaining them as hostages for their own safety, but placing them under the staircase as the spot most sheltered from the fire of the rebels. The widow then went for the priest, and was absent from the scene while the fighting was going on. On her return the insurgents were removing their dead and wounded, being allowed by the police to do so on condition that they came unarmed.

"Taking up the thread of the narrative at the point where widow Cormack's information ceases, I hear from Mr. Trant that he was up stairs barricading the windows there when Smith O'Brien made his appearance below. The rebels had occupied some back premises, and were keeping up a cross fire, which made it very difficult for him to join his men below. Having, however, succeeded in getting down safely, he saw Smith O'Brien creeping on all fours out of the gate of the enclosure. Two of his men immediately shouted, 'There he is,' and raising their muskets, fired at him within a distance of 12 yards. He rolled over at the discharge, either to avoid the shot, or because he was hit; and then disappeared. I had nearly omitted mentioning one point in the widow Cormack's statement which is interesting and important. On her return she found a crowd of persons round a handsome-looking young man, who was severely wounded, being shot through both legs. This is supposed to be Mr. Dillon. They were cutting off his boot when she saw him, and he appeared to be in great pain. The blood was streaming from the wound.

"The Roman Catholic clergy of the district appear to have acted in a very creditable manner with reference to this insurrectionary movement. The conduct of the Rev. Mr. Corcoran I have already alluded to. I have now to state that the Rev. Mr. Maher exposed himself yesterday to considerable personal danger in interfering between the police and the peasantry, and endeavouring to put a stop to the disturbances. The Rev. Mr. Fitzgerald also used his influence at a late hour last night in preserving the peace, when the people, who were in a very excited state, had begun to ring the chapel-bell of Killenaule and threatened to renew the contest.

"To-day I hear that he exhorted his hearers from the pulpit to observe the law, and that the celebrated Father Laffan also told his 'excitable' parishioners at Mass, that if they joined in the rebellion he would curse them from the altar by bell, book, and candle. Father O'Shaughnessy, parish-priest of Drangan, made a similar announcement; and altogether there is no doubt that the Roman Catholic clergy here, as a body, have used their influence most creditably for the preservation of the public peace by discountenancing rebellion."

August 3.

HOME AND COLONIAL.

Parliamentary.—In the House of Commons on Wednesday the Sale of Beer Bill was passed; the words which would have the effect of subjecting coffee-shops to the powers of the bill having been struck out on the motion of Mr. Hume. On a division, the numbers were for Mr. Hume's motion 44; against it 34.

—Our accounts from Dublin come up to Wednesday evening. Viscount Hardinge, who has gone over to assume the command of the troops in the field, not superseding Sir Edward Blakeney as Commander-in-Chief, was to leave Dublin this day or Friday for Tipperary. It was rumoured that O'Brien, Meagher, and Reilly, had made their escape to America; but this is probably set afloat to lull the vigilance of their pursuers. Arrests had taken place in various parts of Ireland—C. Taaffe, Esq., a barrister, and T. W. Meyler, at Dublin; Dr. Kane, at Kilkenny; C. Rochford, attorney, John Blake, editor of the *Galway Vindicator*, and Geoghagan, a gunsmith, at Galway; and Mr. P. Marron, of the *Drogheda Argus*, at Drogheda. Ten shopmen in the employ of Pim and Co. of Dublin had also been arrested; commissions in the rebel army were found on some of them. General Macdonald's head-quarters were at Ballingarry, where the presence of a large military force kept every thing quiet. A schooner has been detained at Plymouth, bound for Dublin, having three hundred barrels of gunpowder on board; it does not seem quite clear but that the custom-house officers have blundered on a cargo of Government shipping.

FOREIGN.

According to the latest authentic accounts from the seat of war in Lombardy, it appears that on the 26th July a great battle was fought on the heights overlooking the plain of Villa Franca and Verona, 25,000 men being engaged on either side. The positions were taken and retaken twice by each party in the course of the day; and they would have remained in the possession of Charles Albert, if Marshal Radetzsky, who seems to have calculated every thing like a consummate general, had not directed, at five in the afternoon, 20,000 fresh men from Verona on the flank of the Piedmontese. This additional force decided the day; and the Piedmontese, exhausted with fatigue and hard fighting in the broiling sun from five in the morning, broke up, and entered Villa Franca at nine at night. They were not followed by the Austrians; but the latter at once crossed the Mincio with a great mass of troops, and secured the heights of Volta, overlooking the position of Goito, to which the King and his beaten army retired on Wednesday night, by the road of Roverbello. A battle was decided at Goito, at an early hour on Thursday morning, in which it appears the Piedmontese were again overpowered by superior forces. The Mincio (both banks) was in possession of the Austrians, and a train of heavy artillery had already been directed towards Peschiera, to commence the bombardment of that place, and the only remnant of Sardinian ascendancy.

The *Globe* says that a direct application has been made by King Charles Albert to the French Government for an armed intervention in the Piedmontese question, and that the French Government, acting in the true pacific spirit, have declined acceding to the demand, in the hope that successful negotiations may terminate the present difference between the powers of Austria and the north of Italy.

—Letters from Rome of the 24th deny that a Provisional Government had been established in that city. There had been an idea entertained of appointing a committee of war, which had given rise to the report. The Ministry of M. Mamiani had retired definitively. The Chamber of Deputies had suspended its sittings until the formation of a new Cabinet. It was reported that the Pope had requested M. Rossi, the late French Ambassador, to compose a Ministry, but he had declined the honour. Rome was tolerably tranquil.

Miscellanies.

HERNE'S OAK.—On the second reading of the Windsor Castle and Town Improvement bill, Mr. Ewart urged, as the bill intended a change in the footpaths crossing Windsor Park, that the Government should take care that the public were still admitted to that part where Herne's oak stood; when Lord Morpeth replied, that there were three or four trees in different parts of the Park, each of which was pointed out as the identical one, but that, according to the best antiquaries, Herne's oak no longer existed.

THE GRAND SIGNIOR'S PRESENTS TO THE POPE.—His Holiness, says the *Giornale Romano*, whose heart is entirely filled with piety towards God and love towards man, has just given a fresh proof of these noble sentiments by giving to the patriarchal basilicas of St. John, St. Peter, and St. Mary Major, a part of the costly carpets presented to him by the Grand Signior. His Holiness has likewise sent a piece of the same magnificent fabric to the basilica of St. Paul-without-the-walls, to adorn the chapel of the Most Holy Crucifix.

CHRISTIAN GENEROSITY.—The Bishop of Langres has made known a trait of Christian generosity arising out of the mournful events of the June insurrection. The pupils of the junior seminary at Langres spontaneously demanded of their superiors that the sum spent each year in the establishment for prize-books should be devoted to the relief of those who had suffered by those events. M. l'Abbé Manois, the superior, requested four-and-twenty hours' reflection; but the pupils persisting in their demand on the morrow, he was obliged to yield. Three hundred francs were immediately placed in the hands of the mayor of Langres, to be distributed among poor families and workmen out of employ; and an equal sum was sent to Paris for those rendered widows and orphans by civil discord. Touched by the example, the pupils of the college demanded permission to make a similar sacrifice.

THE SILK-WEAVERS AND THE ARCHBISHOP OF LYONS.—The Cardinal de Bonald has received an address signed by many of the heads of the manufacturing population of Lyons, setting forth the misery and distress arising from the stagnation of trade, and the starving condition of the workmen of that city, and beseeching him to recommend the *curés* of his diocese to adorn their churches with a blue banner, bearing the device, "Mary, protect France, 1848;" not doubting but that the noble example would be imitated by all the prelates of France; and thus, instead of alms, which only degrade the honest workman, often the artisan of the rich man's fortune, the truly charitable clergy will be the first to restore confidence by honouring the working class of that city with a commission that will be equitably remunerated. The Cardinal has assented to this prayer, and has addressed a circular to the clergy to that effect, expressing a wish that his injunctions may extend beyond his own diocese, and communicate to every parish throughout the French Republic an idea equally pious and advantageous to industry.

MONUMENT TO THE ARCHBISHOP OF PARIS.—In pursuance of the vote appropriating a sum of 50,000*f.* for a monument to commemorate the glorious self-devotion of the late Archbishop, a competition will take place under the direction of the Office of Fine Arts. The statue, to be placed in the church of Notre Dame, is to be seven feet in height, and the pedestal will be adorned with bas-reliefs depicting the circumstances attending the death of the martyr. The unsuccessful competitors will receive no remuneration, as the whole sum is to be exclusively devoted to the monument.

ADVERTISEMENTS.

THE CHURCH of ST. JOHN the EVANGELIST, SALFORD, will be solemnly dedicated on WEDNESDAY, August 9th.

The Clergy are requested to assist in Surplice and Berretta.

For Cards of Admission, apply to Mr. Furniss, St. Ann's Square, Manchester.

FREE EXHIBITION of MULREADY'S PAINTINGS, &c.—This Exhibition is NOW OPEN FREE every day except Saturday, at the SOCIETY OF ARTS, John Street, Adelphi, from Nine till Dusk, by Tickets, to be had at Messrs. Colnaghi's, 13 Pall Mall East; J. Cundall, 12 Old Bond Street; and H. Graves, 6 Pall Mall. The Exhibition will CLOSE on SATURDAY the 12th of August.—Admission 1s. each person.

RAFFLE for the GOLD SNUFF-BOX.—SECOND NOTICE. Parties who have taken Tickets to be disposed of are requested, without delay, to make a return of the same to the Treasurer, Mr. PAGLIANO, No. 28 Golden Square, preparatory to the Drawing, due notice of which will be given.

IMPORTANT PATENT IMPROVEMENT in CHRONOMETERS and WATCHES.—E. J. DENT, 82 STRAND, and 33 COCKSPUR STREET, by special appointment Chronometer, Watch, and Clockmaker to the Queen, His Royal Highness Prince Albert, and His Imperial Majesty the Emperor of Russia, and who obtained the high distinction of receiving the Government Reward for the unparalleled performance of the best Chronometer ever submitted to twelve months' public trial, begs to acquaint the public that the MANUFACTURE of his WATCHES, CHRONOMETERS, and CLOCKS, is SECURED to him by THREE SEPARATE PATENTS, respectively granted in 1836, 1840, and 1842. Silver Lever Watches, jewelled in four holes, 6l. 6s. each: in gold cases, from 8l. to 10l. extra. Gold Horizontal Watches, with gold dials, from 8l. 8s. to 12l. 12s. each. Dent's "Appendix" to his recent work on "Time-keepers" is now ready for circulation.

MOURNING.—Mr. PUGH, in returning his acknowledgments for the highly distinguished patronage he has so long and liberally received, begs to acquaint the Nobility, Gentry, and Public in general, that his Maison de Deuil is RE-OPENED, since the recent enlargement of the premises, with the most extensive and general assortment of MOURNING, of every description, ever submitted to the Public.

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A tasteful assortment suitable to the decoration of the Dining, Drawing-room, Library, and Boudoir, is uniformly kept, comprising Chairs, Tables, Pier and Chimney Glasses, Chiffoniers, Drawers, Wardrobes, Carpets, Mattresses, and Bedding, at regularly fixed prices, corresponding with the wants or elegances of household economy. Also Self-Acting Reclining Chairs and Couches, suitable for the ease and comfort of an invalid, offered on terms with which none but first-rate houses can successfully compete.

J. L. also begs leave to call attention to his Patent Air-tight Bedsteps, &c. as designed by him, which render the emission of any noxious effluvia an utter impossibility. They are warranted fully effective, as the most expensive Commodes. Price 1l. 15s.

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Solid Rosewood Chairs, French polished	0	15	0	each to	1	2	0
Sets of eight Mahogany ditto	4	4	0	,,	4	10	0
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Gondola Easy Chairs (in leather)	1	8	0	,,	1	16	0
Langham Easy Chairs, spring stuffed	1	1	0	,,	1	8	0
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Patent Reclining Chairs, with leg rest, stuffed all hair, in morocco leather, on patent castors	6	0	0	,,	8	10	0
Mahogany Lounging Chairs, carved throughout, spring stuffed, in morocco, on patent castors	3	4	0	,,	3	10	0
Couches, with loose squabs, all hair	2	15	0	,,	3	15	0
Mahogany Loo Tables, French polished	2	11	0	,,	2	14	0
Rosewood ditto, on pillars	3	10	0	,,	4	8	0
Rosewood Chiffoniers, with carved back and marble tops, three feet carved	3	5	0	,,	3	10	0
Four-feet carved Mahogany Sideboard, with draws and four doors, cellarets, and trays complete, French polished	4	12	0	,,	5	15	6
Mahogany Dining-Tables, with sliding frames, loose leaves, and castors	3	12	6	,,	5	5	0
Mahogany Bedsteads, with cornices or poles, sacking or lath bottom, polished	4	0	0	,,	4	15	0
Superior ditto, massive pillars, carved, double screwed, and bracketed round	6	6	0	,,	7	15	6
Three-feet-six-inch Elliptic Wash-stands, marble tops	2	12	6	,,	3	12	6
Dressing Tables en suite	2	5	0	,,	2	11	0
Winged Wardrobes, with drawers in centres	8	10	0	,,	15	0	0
Three-feet Mahogany or Japanned Chest of Drawers	1	5	0	,,	1	15	0
Chamber Chairs, with cane or willow seats	0	3	0	,,	0	5	0
Chimney Glasses, in Gilt Frames, 30 by 18, to 40 by 24 inches	2	1	0	,,	3	17	0
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Extract of a Letter from Mr. J. K. Heydon, dated 78 King Street, Sydney New South Wales, the 30th September, 1847.

To Professor Holloway.

Sir,—I have the pleasure to inform you that Stuart A. Donaldson, Esq., an eminent merchant and agriculturist, and also a magistrate of this town, called on me on the 18th instant, and purchased your medicines to the amount of Fourteen Pounds, to be forwarded to his Sheep Stations in New England. He stated that one of his Overseers had come to Sydney some time previously for medical aid, his disorder being an affection of the Liver and Kidneys; that he had placed the man for three months under the care of one of the best Surgeons, without any good resulting from the treatment: the man then, in despair, used your Pills and Ointment, and, much to his own and Mr. Donaldson's astonishment, was completely restored to his health by their means. Now this surprising cure was effected in about ten days.

(Signed) J. K. HEYDON.

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NOTICE.

For the convenience of the Trade, a Central Office for the publication of the Rambler has been opened at No. 19 Bouverie Street, Fleet Street, where Advertisements are received by Mr. S. Eyre until 12 o'clock on Thursday in every week.

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